Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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"O.K.! Now—Play Ball!"

July 16, 1952

FROM COVER TO COVER

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READERS WRITE

Bus Strike

I read with increasing interest the material, both editorial, news and human interest articles, concerning the movement of the Church in human life, as given to us in each issue of the HERALD. Especially so in the July 2nd issue, in which the articles appear by Bishop Lord, the Rev. Emerson Smith, our industrial relations director, and yourself as editor, concerning labor relations and the present bus strike.

I have been deeply disturbed by this strike for several reasons, and largely because of my intimate knowledge of the entire area served by this Eastern Massachusetts Railway Co. I get a picture of what is really happening within the community served by it. Very much of what is really in it and is happening does not appear on the surface; and it takes a churchman to detect it. And it takes one who even at personal sacrifice dares to bring it out.

Because there is much more to this and similar strikes now prevalent and appearing upon the economic and social horizon, both locally and nationally, the three articles in the HERALD by you who are eminent churchmen, are most timely. In almost every case of a labor-management dispute like this, not a newspaper publisher, chief editor, leading industrialist, business, community, civic or other such leader, dares to come out with the facts, for personal, political, business or other such reasons. Thus the public is not kept properly informed, so that public opinion will not be aroused and thus demand a quick and equitable adjustment of the matter.

In this particular instance, the head of the Union involved in this strike is a Lynn man. He is a radical and dogmatic leader, and as in the past decade and more with others, has created within management-labor relations in the Lynn area, a tenseness that obstructs a quick and proper adjustment. The consequence is a disruption of the social and economic factors of stability within the community, and in the end no useful purpose has been served.

I have personally visited the places where small businesses from which the income supports a complete family unit have had to close on account of the present strike. Many more are at the point of discontinuing. I have listened to the stories of increased debt upon the family, the death of employed elderly folk who have had to walk to work, the loss of home improvement and mortgage money, and the increased cost of dental and other service costs to children, who have had to taxi to the offices of practitioners, etc., all on account of the strike. Thus the evidence is certain that a prolonged strike of this nature is economically and socially unsound and, as Emerson Smith has said in his letter, has a distinct detrimental effect upon the people that is not in keeping with God's design for right living.

Howell E. Estey,
Swampscott, Mass.

Serious Omission

I want to tell you how much I enjoyed the picture and the story of the reunion of our Class of 1902. (Zions Herald, July 2, Page 20.) It was fine, and any stray members of the classes of those days will be glad to note some of the names therein recorded.

I do not know who wrote the account — but it is a matter of real regret to me that the name of J. P. Hauser of Sioux Falls, So. Dakota, has no mention beyond his name. The class owes more to his activity and drive than to all of the rest of us together — with the possible exception of Bishop Hartman.

He did much to make our 25-year reun a success, and this one is largely due to steady drive to make it noteworthy. He rights should have had his story told, more than this writer. His notable ser in Mexico for long years, and his alert devoted service in Dakota churches, as as to the ongoing story of our class, served generous appreciation. I am so that whoever wrote the story either did know or for some reason did not tell part he has played in the reunion.

But thanks just as much to ZIONS HE ALD for the fine story of the notable Cl of 1902.

(Rev.) C. C. P. Hille
Melrose, Ma

Let It Stay — The Same Old Way

Loyal to the truth for 130 years —
Let's leave the name just as it appears!
"ZIONS HERALD"

Bettie R. Parker
Boston, Ma

No "Yankee" — With "D"

By my family and friends, I am know to dislike change. I see no reason for chan ing the name of your publication. A seems to lend charm and dignity to ma things besides folks; and I think because its 130 years of successful service, ZION HERALD has acquired a dignity all its ow

Most especially should I dislike to have given the proposed name of "Yankee Me odist." Having lived in the deep South twenty years, though a native of northe New York, the name Yankee has taken the effect of a thrown stone. The na Yankee — really a nick-name — is mu more archaic than that of your periodic It originated in England, where "Yank Doodle," an English folk song, was su long before our colonial days, and our ar of American patriots inherited the na from its English ancestry.

In my native state, we heard the na Yankee only applied to New Englande But here in Georgia, anyone North of Mason-Dixon Line is referred to as a Y kee. They always prefix the word "dar spelled with a small "d," and pronounce all as one word. Also, too frequently, t use the name as a slur, if not a downri insult.

You can see how startling it was to to read E.S.B.'s letter to "Dear Gold Dome," and imagine anything connec with the church of my fathers, The Me odist Church, called "(dam-) Yankee Me odist." Let us not, I beg, lose all that old and dear of our wonderful Metho Church.

Elizabeth Hawes Egbe
St. Simons Island,

Is Religious Imperialism Doomed?

WILLIAM RUFUS SCOTT

ONTROL BY A CHURCH in one country of both temporal and spiritual affairs of its members in other ntries is religious imperialism. It differs from gov- mental imperialism only in degree. Control by a rch of the spiritual affairs alone of its foreign members religious internationalism. Virtually all churches of erican origin, and some having foreign origination, ne under this definition. Some churches of foreign gin operating here are imperialistic.

An imperialistic church tells its members throughout world, upon occasion, what to do and think in pol- s, economics, education and smaller activities, or even resist their native governments with penalty of dis- ssal from membership if the decree is ignored. Such hurch claims temporal power, sends and receives am- ssadors from govenments, enters into treaties with m upon issues affecting its members and clergy in- ding payments from public treasuries for support of church, for educational services and so forth. Like vernments, such a church maintains an espionage tem in all nations.

An international church leaves decisions upon civil ues to its members, although such a church through its verning body may in resolutions express views upon tional and international issues, without penalty to embers from church authorities for going contrary to icial church views in temporal affairs. It is guidance stead of compulsion in that sphere.

HE UNITED STATES allows under its concept of toleration and religious freedom both religious imper- ism and religious internationalism liberty of operation. ne assumption has been that churches claiming temporal wer could be harmless under the Constitution and First mendment, and our traditional separation of church and ate. The laity of an imperalistic church thus has com- ete freedom of worship.

Though education is primarily a public tax-supported nction here, any church, with or without foreign head- uarters, may have its own schools, self-supported. No urch may be recognized as the official church of the ation. No public funds for the support of any church ay be appropriated, as in nations having union of church d state. The same practice has applied to private urch schools, but some over-riding of the latter practice ill be noted hereafter.

In short, the United States has held that loyalty of mericans to a foreign church or religion is compatible ith loyalty to our government. Now and then in our story sporadic opposition to foreign religions operating re has been manifested without curtailment of freedom worship, the basis of the opposition having been largely e to misgivings about the temporal claims of such ligions.

Throughout the world the United States has taken its nd for religious freedom. Missionaries of our churches, and those of foreign churches, have been upheld, sometimes with the use of military force, to save them from personal violence. This policy aroused resentment in countries visited by missionaries who themselves came to oppose governmental intervention in their behalf.

Most Asiatic, African, Near East and other nations touched by missionary enterprise accused the governments of the countries from which the missionaries came of promoting imperialism in that disguise. Governmental imperialism is the limited or unlimited control or domination by a large country of a smaller or weaker country or less advanced country. This type of imperialism has been declining, with the United States taking the lead (for example, the freeing of the Philippines) in advocating full self-management for every country. We no longer land Marines or take other forceful action in behalf of missionaries against the sovereignty of nations and peoples. Of course, some extreme peril to American citizens, whether or not missionaries, might yet prompt intervention; but doubtless we would consider this initially a problem for the United Nations.

RESISTANCE TO FOREIGN churches therefore is nothing new if presently more virulent, particularly in communist nations. The Asiatic mood ranges from strong to violent against foreign churches operating among them, partly for nationalistic reasons and partly from communist instigation.

It is the imperialistic type of church that is under hottest attack behind the iron curtain and here and there this side of it. Soviet Russia and satellite nations resist all foreign thinking contrary to communist ideology, religions originating abroad being just as suspect as foreign economics and democracy. Especial efforts to break up any espionage by clergy within their borders has marked the drive against alien churches. International churches minus claims to temporal power also have been attacked though less vigorously.

The United States has protested all such limitations upon religious freedom without, however, specifically upholding temporal power claims. Our government did this in support of the Christian way of life. Traditionally we have had no interest in upholding religious imperialism, or temporal activities of churches, contrary to our domestic policy toward religion, which rates the spiritual realm the basic interest of churches, implying that they shall abstain from efforts to direct or control political and economic issues.

ACCORDINGLY OUR protests of religious persecution anywhere have not included demands that education be left in church hands, that public funds be paid to clergy, monasteries, convents or other subsidiary church orders, that ambassadors be sent to a church, and that church collection of information (espionage) in any country be tolerated. Any nation which wishes to unite

church and state in such a way is not denounced by our government even though we do not follow suit, broadly speaking; for in recent decades some reaction in the United States on some of the foregoing lines will be noted.

The presence of American troops in Europe and Asia and the spending or donation of billions of dollars there nevertheless have had the indirect effect of sustaining imperialistic religion, since it is certain that without our reconstructive and protective aid the anti-church movement would have recorded far greater gains. Merely international religion likewise has benefited. An intense drive by imperialistic churches to win American backing in their fight with communism and other opposing movements has had considerable success even if not formally admitted. Some of our politicians and officeholders readily yielded to this drive.

The reaction here toward union of church and state previously mentioned includes marginal tax-fund support to church schools in services such as free bus transportation of their pupils, donation of public food supplies to their school lunches, in some instances public aid in furnishing textbooks and the like. Then there is the naming eleven years ago of an envoy by the President to the Vatican.

These and other tendencies to unite church and state, at the treasury and through an envoy to a church with foreign headquarters, have aroused Protestant, Jewish and other religionists, and many citizens without church affiliation, to form a resistance movement. An outstanding example of it was the organization in 1948 of Protestants and Other Americans United for Separation of Church and State with offices in Washington. Its manifesto precisely disowned any attack upon the purely religious or creedal forms of any church, and stoutly upheld original American freedom of worship. Opposition is aimed only at those exertions of temporal power, or invasions of civil power and functions which have been taboo in our system of government. Education paid for by taxation is to be solely in public schools; private church schools are to pay their own way in every respect; and there is to be no envoy to the head of any church here or abroad.

President Franklin D. Roosevelt at the end of 1939, or two years before we entered World War II, named what he termed a personal envoy to the Vatican. His salary and expenses were not specifically appropriated by Congress, but paid out of a special fund given to the President to use as he pleased, but not with a church envoy in mind in creating the fund. The only justification publicly heard for singling out one church with which diplomatic relations would be established by our President, and therefore by our government, was that the Vatican was a fine "listening post" for the top diplomatic, military, economic and other secrets of Europe and other continents. this was meant that the Vatican information service pionage) could tip us off on vital secrets of other gov ments and countries for use in our military and di matic operations.

It never seemed to dawn upon those who made justifying explanation of an envoy to the Vatican that same information service (espionage) was being opera within the United States as in other nations, and that top diplomatic, military, economic secrets were availa to the Vatican for such use as it cared to make of ther

When we catch agents of foreign governments fer ing out our secrets, we make short shift of them. In sense was the envoy we sent a one-way street. We h had to give as well as get. Just what secrets we h given, or what secrets have been obtained here in ot ways, are not known to Americans in general.

Parenthetically, President Roosevelt made his appoi ment of an envoy to the Vatican on the eve of his ca paign in 1940 to break the third-term tradition, or t George Washington example of President limiting himself to t terms, to avoid any semblance of reaction to prolonged or lifeti tenure or office along kingly lin President Roosevelt did break t tradition, and even to a fourth ter It is of interest that James A. Farl postmaster general in the first t terms of Roosevelt, and who refus to help Roosevelt break the traditi by winning the nomination in 19 recorded in memoirs that he wr after the end of the war that Ca inal Mundelein of Chicago ask Farley to support Roosevelt after t envoy was named to the Vatica Farley commented that this was t first time any prelate of his chur had tried to influence him politica

When Vice-President Harry S. Truman became Pre dent in 1945, he inherited the envoy to the Vatican. 1947 he assured a delegation of Protestant clergymen t when peace was declared the envoy would be dropp By peace was meant formal treaties with Germany a Japan, which Soviet Russia so far has blocked, thoug move to make peace independently of Soviet Russia indicated. At any rate, the condition President Trum made has not been fulfilled.

Lately renewed reports emanated from Washing that President Truman might nominate to the Sen not an envoy of his personal choice, but a formal f fledged ambassador to the Vatican, to be part of regular Department of State staff paid for out of dep mental appropriations. This is what the Vatican in cated it desired.

It was indicated that such an advance in church-st relations would not be made, if made at all, before November elections. That, it was said, would keep

(Continued on Page 20)

"Blessed is the man who, seeing his own face as in a mirror and haunted with a divine discontent at the manner of man he is, goes on to perfection."

* * * *

"Spires of the Spirit," by Frederick Brown Harris, Abingdon-Cokesbury Press, Nashville, Tenn.

The Racial Problem In The United States

BY A BRITISH CORRESPONDENT

HERE ARE TWO waiting-rooms on the railway-station at Greenville, a pleasant town some miles north tlanta, Georgia. Over the entrance of one of them, ntly coloured letters spell out the word "White." Over door of the other appears the word "Coloured." The king-office divides the two rooms, glass panels permit- a view of the one from the other.

went, of course, into the waiting-room marked hite," and took my place behind six other white people e queue to the opening in the wide glass panel, where n in shirt-sleeves was issuing railway-tickets. A wom- was with him in the office, busy with a book of some d; while on the opposite side, behind the glass panel he Coloured waiting-room, two Negroes were lined or tickets.

ur queue moved forward at leisurely pace, and by the e I had reached the window three other men had en in behind me. The first of these three was being ed by the booking-clerk when I emerged onto the ion platform again. But the two Negroes were still ting, and presumably would wait until the white queue ceased to be.

his little incident could be multiplied a thousand es in the southern states of America. In the North, rimination between "white" and "coloured" is much pronounced. Indeed, recent legislation in New York te makes it obligatory that all races shall be treated e in such matters as school-attendance, employment d so on.

UT IN THE SOUTH, while conditions vary a little from state to state, the "colour bar" remains; and if re has been any material advance toward greater equali- it seems to be due as much to pressure from the col- ed people themselves, sometimes exercised through ac- n in the law courts, as to voluntary concessions by the ites.

Such, at any rate, was the opinion expressed to me by eminent Negro educationist and lawyer, who has him- f conducted litigation of this kind, when he spared me hour or so of his busy life last month to discuss the ial problem with me. "Is it not a fact," I asked him, at the Negroes themselves prefer to be segregated from whites?"

"Certainly not," he answered. "The constant struggle the Negro to obtain recognition of full and equal citi- nship in America is evidence enough of that."

"But surely it may be assumed that, if for example ite boys prefer to have their own schools and colleges, oured boys have a similar preference?" I asked.

"Maybe, if. . . .!" he replied. "But the assumption has alse premiss. Many white boys have been imbued from th with race prejudices. But of themselves they do not m them. In northern universities there is no spon- neous segregation among students. . . ."

The problem of the relationship between white and Negro populations in the United States came up only incidentally at the General Conference of The Methodist Church at San Francisco recently. It is nevertheless constantly before the official bodies of the Church, whose general attitude toward it, so far as I have been able to observe, might be described in the Fabian phrase, "the inevitability of gradualness."

IN PRINCIPLE, American Methodism recognizes the essential equality of persons of all races, and holds to this as an ideal of political life. In practice, however, the Church cannot advance in a matter of this kind faster than public opinion, and opinion in this respect is much more conservative in the South than in the North.

The forms of compromise into which the Church is thus driven are well illustrated in the institution of a separate Methodist Jurisdiction (or regional administration) for the Negro churches. The scheme is open to the obvious objection that it is tantamount to segregation, since, while the other five Jurisdictions are on a geographical basis, the coloured Central Jurisdiction has been established on a racial basis.

On the other hand, it is not a form of the "colour bar," which the Methodist Church does not countenance; and indeed, at the San Francisco Conference legislation was passed providing for the transfer of Negro churches to other Jurisdictions, where this was desired.

Moreover, the scheme is upheld as ensuring for the Negro communities a fairer distribution of offices in The Methodist Church at large — in the appointment of bishops, for example, and in representation on the various Boards (or Departmental Committees) — than would be the case if the coloured churches were included in Jurisdictions which, of necessity, would be predominantly white. Indeed, in this respect it redounds actually to the advantage of the Negroes, for the coloured Jurisdiction, with approximately 355,000 members, has the same number of representatives on (e.g.) the Board of Missions as the Northeastern Jurisdiction, with something like two million members. (The Church with by far the largest Negro membership in America is the Baptist Church.)

THERE CAN BE NO doubt that progress is being made toward an equitable solution of the racial problem in America — and this, not merely because of Negro pressure, but because of the innate sense of justice of the American people and the enlightened influence of such bodies as The Methodist Church.

It is delayed, however, by the conservatism of the Southern states, which do not seem to have moved very far in this matter since the Civil War. It is this, particularly, that perpetuates the racial problem in the United States. It is, nevertheless, a social problem of deep complexity, which cannot be resolved by hustle or by denying its reality. And the very worst way of handling it, I imagine, is by the sordid methods of party-political jobbery.

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The Yankee Methodist

Dear Golden Dome:

Mail is really coming in now on this Yankee Methodist business. People are pretty much against that name because they think that it is too provincial, too inflammatory to the South, and too much lacking in dignity. On the other hand, there have not been any suggestions for something more understandable than a name like ZIONS HERALD. The latest variation came from one of the printing companies addressing us as "ZUNS HERALD." Of course, we would keep the name of ZIONS HERALD in a conspicuous place because you can't just throw away a name that has 130 years of history — longer than any existing Methodist publication in the world. . .Dr. Brightman, E.S.B., that is, wrote to this e.s.b., that *The Christian Century* did print his letter about their nasty little error of some months ago when they listed us as a bi-monthly mimeographed sheet, or something. We are delighted to hear about it, but that copy seems to be missing from our files. We will take Dr. Brightman's word for it until somebody sends us a free copy. . .Had a fine time in Washington, D.C. last week-end preaching at Foundry Church. Washington was cooler than Boston, and one chap said that it was because all of the Republicans had gone to Chicago — didn't know there were that many Republicans in Washington! Foundry Church always amazes me; there were more people in that church at the morning service than I have in a Methodist Church in these parts for a long t The evening service had several hundred peopl attendance, too, and it was a thrill to be Dr. Ha substitute for that day. Our able Washington co pondent, Dr. Samuel Irwin, took me to the sta after the evening service and it is always thrillin talk with him. His best story concerned a little who got on a scales but refused to put in her per the indicator remained at the zero mark, of cou and after she watched it for a time she dejectedly of herself, "I am a nothing." Dr. Sam said that used that to illustrate a sermon he had preached the subject of being willing to pay the cost for a f orbed life. It was a good illustration, I thought, I will try to work that in sometime. . .As we go press I am en route to the airport to fly out to M waukee to make a speech at the North Central Ju dictional Conference. The occasion is the retirem of two of our good friends, Bishop J. Ralph Ma of Chicago, Ill., and Bishop Ralph S. Cushman St. Paul, Minn. These few remaining "general sup intendents" of Methodism are retiring all too rapi to suit me. But then, they no longer refer to me "the youngest editor of Methodism's oldest week either!. . .e.s.b.

Senator McCarran's Regrets

We were glad when Senator McCarran expres his regrets that the religious issue had been introdu in the recent discussions in the senate appropriati committee's deliberations and restoration of an propriation for a possible ambassador or represen tive to the Vatican. We are sorry too that it was troduced, but not for the same reason which prom ed the senator to express his regrets.

Our sorrow is that the senate's committee had revive an issue which we thought had been rat generally settled. True, the senate never voted Mr. Truman's appointment of General Mark Cl as an ambassador to the Vatican; but the sena were relieved that they did not have to do anyth on the question because General Clark refused appointment. The house had eliminated the ap tionment for a possible Vatican appointment w the State Department tried to sneak it in — but Senator McCarran has revived the controversy. regret that a representative of government is so fused on the American principle of separation church and state that he finds it regretful when concept of a theocratic church is challenged by a s

ocratic principle that forbids government allis with church bodies.

'e regret a lot of other things with which Senator Carran associates himself. We don't like his onalistic immigration laws and we don't like the centration camps he seeks to introduce into Amer- life under his so-called "McCarran-Walter Bill." ernal Security Act of 1950.) We find it entirely coincidental that Mr. McCarran's re-introduction he Vatican issue comes at a time when many of leaders of the church with which he seeks to ally government, have steadfastly opposed both the Carran variety of immigration laws and the Mc- ran variety of suppression of basic civil liberties. he worst of our suspicion is justified, we think Mr. McCarran has chosen a very terrible way of ng to play politics; and we do not believe that re- ctable leaders of the Roman Catholic Church will fooled by this latest maneuver.

What About The Keynote?

he first three days of the Republican Convention re certainly interesting, but left many of us wond- ng just what keynote was to be sounded by this at political party. With all of the dramatics of neral MacArthur, his speech certainly was not a nedial one, nor in any way directed to the question, 'hat should we do?" Ex-President Hoover fol- ved on the second night with a very fine plea for edom, but aside from his specific military advice how we should fight like rattlesnakes instead of having like turtles, we were again left without a ynote. We will not comment on Senator McCar- y, except to quote from Mr. Hoover's speech of e night before when he said, "Certainly sane policies nnot be made amid college yells of 'isolationist' or ternationalist,' nor by smears and slanted news ories which are the ugly instruments of those who ould dictate."

Obviously the Republican Party has discovered mething new about listening to the voice of the peo- e rather than to blindly follow the platitudinous anifestos of its former "Mr. Republicans." This ocess has been difficult, but precedent was set for it hen in 1940 they nominated Wendell Wilkie in ite of themselves. The partial repudiation of the ational Committee's decision on the seating of del- gates was in itself an indication of strong grass roots inion.

We were refreshed that General Eisenhower was iticized by one television program commentator for dmitting that he does not know all of the answers to the problems of our nation and world. (It was obvious that the critic in question was sure that he had all of the answers and that he was disappointed because his own genius had not been recognized.) But the G.O.P. campaign will, we think, evolve a keynote that will realistically face the domestic and foreign disasters of our times. Humility is becoming, and we believe that the American people will be far more impressed with this attribute than with a strutting expert.

Despite the fact that the sponsors of the television program carrying the convention proceedings felt called upon to display the majesties of a refrigerator almost the instant Rabbi Abba Silver said "Amen" to his moving prayer, Dr. Silver's prayer will stand as one of the most significant expressions of spiritual sincerity we saw during the proceedings of the Chicago meetings. Dr. Silver asked God to inspire us because of the present chaos; to accept these dark times as a challenge to the liberation of man, that he "might sit under his own fig tree." We hope in a future issue of ZIONS HERALD to be able to publish the full text of Rabbi Silver's prayer.

Another sign of hope, despite the MacArthur, Hoover, and McCarthy speeches and their attending satellites, was in the forthright debate that took place on Wednesday night concerning the seating of delegates. An oiled, emotional speech, filled with rejected pulpit mannerisms of a generation ago, was neatly refuted by straight-forward talk from a leader of the younger element of Republicanism. In effect, the "smoke-filled room" politics have had their day in the Republican party, and we can expect some straight-forward campaigning that will be refreshing.

To Start The Day

The Daily Sentinel-Tribune of Bowling Green, Ohio, has a writer named Wayne Collier who on July 5th wrote an intriguing story about the Drive-In Theatre services being conducted by our Methodist pastor at Bowling Green, the Rev. W. C. Eyster. Mr. Collier titles his story, "It's A Wonderful Way to Start the Day." He describes in full detail the fascinating details of how to run a church service for several hundred parked cars with several more hundred occupants; he gives his reactions to a moving service of worship and a good sermon. It reminded us that this Drive-In Church Service idea is spreading throughout the nation, and it is an excellent movement on the part of the churches to provide necessary spiritual leadership for our Sunday-driving churchmen.

Who Is The True Patriot?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR AUGUST 3.

First Samuel 7:5-17

July Fourth Patriotism

Once a year at least an American citizen does not have to apologize for making his patriotism articulate. On this Fourth of July, 1952, I am on a train making the last lap of a journey through the Midwest of the United States of America. For ten days I have been witnessing patriotism at work in the open fields, the quiet countrysides and the roaring cities of the Midwest of what Katherine Lee Bates called "America the Beautiful." It is the end of springtime and planting and the beginning of summer harvest and ripening crops. The dark green corn, the light green oats and the golden ripe wheat bear witness to men and machines working together with God to fill the empty stomachs of the hungry world.

An artist can be adjudged great to the degree he catches the contour of the rolling fields, the rich hues of field crops and the glint of the sunlight or the impartial rain and reproduces it on the cold canvass. In these lush fields, fast-growing villages of a dozen types and the cities trending toward decadence, you can see the America that is. And behind these vast and moving forces which stockpile the world with food, spin the cloth for man's clothing and put a roof over his head with wood and fiber, you find the human nation of a hundred and fifty-three million people.

To me, a native son of these fields, and one who for over a half century has worked with the sons of the soil and their Christian churches, grant the privilege to be for a day an articulate patriot.

Patriot at Worship in the Fields

Last Sunday night, it was my great privilege to speak my patriotism to five hundred farmers gathered on a five-acre lot beside an open country church in La Salle County, Illinois. These men, women and children are of the blood line of the pioneers who broke the sod of the prairies, slapped wild cats down to earth and skinned the coons for caps. They asked no subsidies and did not whine and dicker for supports. These men are watchers of the soil and the green corn, the earth covered with its patchwork quilt of many colors of grass and grain, threaded with grass-covered water run-off and contours which crawl across the fields like dormant serpents, bespeak their late awakening to the religion of soil conservation.

Once Edwin Markham saw the picture of Millet's painting of two peasants leaning on their hoes in the field, and wrote the "Man With The Hoe." This poem thundered across the earth a generation ago and stirred the dormant spirit of workers in the fields. Actually "Whirlwinds of Rebellion" stirred lands long lulled by the "long, long, patience of the plundered poor."

In the twilight of the Sunday out there on the Illinois prairies, I challenged the farmers embattled this time by taxes, federal controls and all the old and some new ieties of bugs, pests and blights to take over the jo making America Christian, beginning at home and w ing out to the ends of the earth. They responded wi willingness beyond my expectations. Out of their c a hundred and fifty parked within hearing of the l speakers, they descended on me after the meeting asked, "How and where do we begin?"

You can answer this question. I had my hands making my formula for salvation, but I found it ea enough in the words and life of Jesus Christ, a peas preacher who long ago told us to "Love the Lord thy G with all thy heart, mind and soul and thy neighbor thyself." This is the way of our national and perso salvation, and if I am any judge of what is stirring in minds and hearts of farm folk, we are on our way t revival of real religion in this nation. It is long over for us to "crown our good with brotherhood."

Where Is Our National Samuel?

Long ago Samuel found the meaning of true patrioti and told his people its meaning. This man of G whose mother had dedicated him to God and his nati before his birth, judged Israel righteously. He told head men to "Gather all Israel to Mizpah, and I will p for you unto the Lord." This nation is standing the need of prayer. Just now we are looking for so Samuel to judge us and give us a kind of righte leadership which we sorely need. Where is it comi from? It may come from the fields, a remote village a city bedridden with corruption.

Out in the corn fields and villages and occasionally a city, I found what we find in many places today growing impatience with sin in national government, a a genuine discontent with things as they are. We weary and distressed with the yammering of red fac bulging eyed candidates for the presidency. If the le ers of political conventions sell their political birthri for a mess of patronage and persist in corrupt proced in the choice of a candidate, it may be they will not another chance to flaunt the will of the people. margin of error is narrowing, and "we the people" better listen to some of the voices of true patriotism start praying before we vote for candidates.

We are not too much interested in Israel's success battle. Samuel no doubt looked as we do upon milit action — a bloody mess which we deplore. At Ram Samuel built an altar unto the Lord. This was his hi est expression of true patriotism. All over this nat there are altars to the Lord, and it is time for us to gat before them and begin to offer the kind of sacrifice ceptable to God.

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A Philosophy Of Pastoral Evangelism

JOHN H. SANDMEYER

HIS SUBJECT AS a whole is a many stranded rope; not separated strands, but a whole rope. Though particular coloration of some one strand may catch eye, it is not thereby any less part of the rope. If we raid the rope in order to study its make-up, we must d it again that it may be of use, perchance of greater since its texture is understood. Let us examine a strands of the unbraided rope.

or a convenient though not arbitrary beginning, it is ferable to posit "radio-activity." Radio-activity ans "the property of giving off luminous and actinic s, accompanied by heat, without apparent loss of en- y or weight." How to maintain these properties in the of the pastor should be one of the first considerations pastoral evangelism. It is unwise to think that anyone give of himself in constant spiritual ministrations hout renewal of himself, to fail of "keeping the preach- passion alive," to ignore that Christian service in the nt sense is radio-active.

The cumulative force of specific time given from each to soul-refreshment becomes noticeable with time. e love-feast is a good institution to maintain the de- nt of one's work and to help one on to God. A love- st may be had in the every-day life of anyone. I gen- lly have one in the morning in my study before be- ning the day's work. Bishop Warren leads in song m "Memory Hymns," then some known man of God ys from "Helps for the Quiet Hour". In the testi- ny meeting Robert Browning, Luther, Newman, nnyson, and a host of other notables are present, and eak one after one out of the heart from "Poems with wer." Thomas à Kempis usually has the last word m "The Christian's Pattern," while I conclude with prayer-letter to the Father. Though all of these great, od men are met with me, there is no sense of embarrass- ent, but on the contrary the atmosphere is wholesome d Christ is all and in all.

WE NOW EXAMINE this strand solely because it comes next to hand. Let us label it "the victorious ssion." A good way to deal with folks is from the angle love. That is the sympathetic angle. It seeks for points agreement, avoiding those of disagreement. Love ds, it does not impel, and notwithstanding all to the ntrary, love is not one whit blind but is all-seeing, though t all regarding. Earnestness, diplomacy, and tact, are od weapons and certainly effective when employed ith the spirit of love. It is a good way to win over an emy to begin loving him. The tactics of love are as ffling as they are effective. To love folks and to be- ve toward them as though we did is tantamount to inning them, "for God weigheth more with how much ve one worketh, than how much he doeth."

This somewhat heavier strand must be designated as he assumptions of belief." If every man by nature "has god in him," what is the use of trying to convince him of that fact? Is it not logically, psychologically, and religiously, correct to assume that every person believes in God, and will generally acknowledge it, unless he is abnormal? Indeed, evidence of belief in God is so universal as to amount to an incontrovertible law. On the other hand, consciousness of sin, fear, shame, and guilt, is ordinary enough as to need no illustration. All of which being true, what use does it serve to argue it? These things ought to be taken as matter of course. The God-craving in man, like belief in immortality, persists; it will not down. In consequence of this, the non-Christian ought never to be asked if he believes in God, but rather why he does not serve him.

Is it not safe to assume a certain preparedness on the part of non-Christians for a spiritual message? Will it not yield profit to assume that our avenue of approach is paved at least part way? Everybody carries about with him certain religious collateral or assets. These are the assets of previous knowledge, previous touch, and previous presentation. They include religion in the home, Sunday school teaching, sermons heard, books read, and ministrations of Christian friends.

THE INFIDEL IS more specious than real. They say Sam Jones called him "in-fiddle." It was a happy hit. It exactly fits the case. There are more infidels and agnostics in dreams of the study and the sanctum than one finds in the world of affairs. What a grim disillusionment practical touch is! Agnostics are as rare as white sparrows, and it is well known that a fellow has got to get up in the morning to see a white sparrow. I read the other day where a preacher was giving a series of sermons on agnosticism and infidelity. He should have been tried for heresy. If he ever gets out to examine the vicinity of his target, he will find that he has missed center by a mile, and has wasted shot besides. The greatest mistake a modern preacher can make is to neglect pastoral work, for without it he cannot preach a searching message, nor find the encouragement there is in the widespread belief in the things he represents. To one living in touch with God and things there are no agnostics. In a fair sized city, it would indeed be remarkable, if one did not run across a crazy person, an abnormal person, or a liar, but to find a normal person and a non-believer in God, in one and the same human mold would be phenomenal.

MAN IS INNATELY religious, and therefore Christ ought to be presented in a mood expectant of acceptation. Men respond when you take it for granted that they believe somewhat; they freeze up solid when you begin to question their confidence in their beliefs, and wait for the man to come along who will concede that they are not altogether solvent, but possess certain valuable assets in the way of beliefs.

Man's innate religiousness is proved by the fierce zeal with which he fights under the spur of religious passion.

Men have lived comparatively somnolent lives until suddenly aroused by a mighty motive, which has acted as a spark upon a concealed combustible. Religious passion is an inconquerable incentive. Let history bear witness. It is astounding to consider what men have done in the name of religion. Why do men resent the appeal to the religious in politics and war? Because they know no more steadfast foes than opponents transfigured by religious motives. How religious man is! How fiercely so he may become! It takes much to arouse the dormant passion in him, but if that divine combustible hidden away in the deep recesses of the soul could be set afire to good purpose, what patience and persistence were not worthwhile to flash a spark that would leap into life? Why go we preachers so cautiously in that realm where politicians and despotic rulers fear to tread, and to which we are the accredited ambassadors?

IN LIEU OF THE positive nature of the assumptions of belief, the challenge of the conscience is the key to the situation. With a challenge to the conscience of the non-Christian you get a real hearing, with concentrated attention, without loss of time, and you come to a crisis directly. This method was used by the great prophets, by Jesus, and by the Apostles. The challenge of conscience consists of searching personal questions, or positive penetrating statements, made in the confidence that "conscience doth make cowards of us all." Shakespeare's place to the conscience in his works is significant of his implicit faith in the vindication of it.

Turning to the scriptures, we do not want for illustration of the challenge of the conscience. Nathan tells King David that a certain rich man took forcible possession of a poor man's pet lamb as a meal for a guest. The king flew into a rage and declared that the man who would do such a thing was "worthy to die" . . . "and he shall restore the lamb four-fold, because he did this thing and had no pity." Nathan flashed forth, "Thou art the man." In the foregoing citations nothing was said about penalties, but in each case not only was the conscience challenged, but also a penalty offered to enforce the challenge.

JESUS MADE USE OF the challenge to conscience, notably in the incident of the woman at the well, about which W. A. Grist says, "We note as characteristic of the Master's behavior, that he passes with swift ease from an ordinary request for a draft of water to utterances which stir the sleeping conscience of the woman. When she seeks to escape the embarrassment of reflections about her own life by allusion to contemporary controversy between Samaritan and Jew, the great rabbi throws out the truths . . . which in the measure of their acceptance, destroy forever the old narrow prejudices of Judaistic orthodoxy."

Let us take up the circumstance of Paul's defense before Agrippa. Festus has charged Paul with madness, and the Apostle has paused to answer the charge. In taking up the discourse again, Paul turns suddenly on Agrippa and says: "King Agrippa, believest thou the prophets? I know that thou believest." Then came that notable reply: "Almost thou persuadest me to be a Christian." Lest anyone should think that this was an atte at sarcasm on the part of Agrippa, let me remind that a man does not make an appeal like that to an moved hearer, nor does a man whose conscience is sti turn readily to sarcasm. It must be borne in mind it was Agrippa who said, "This man might have b set at liberty, if he had not appealed unto Caesar." Ag pa behaved like a man whose conscience had been cl lenged not entirely in vain. I am aware that he may h acted merely from judicial motives, but to me this is thinkable.

The challenge of the conscience has advantages. most always it produces the same effects: it is startling a the person seeks shelter behind a profusion of talk, ev ing the issue at first in a fashion that shows him up clearly on the defensive; after a little he is brought to candid interview. More often than not he expresses gra tude to you in no uncertain manner for your interest him. The effect of the challenge may be likened to str gling Indians, leaving camp one after one to lure off attack on the base of supplies. But here as there the w soldier makes for the direction from which he has recen seen the smoke of the camp-fire. Again it is like a cutt fish spreading a cloud of ink that it may not be succe fully attacked.

All this gives time for one to pray and to marshall on resources. In a short time all of the straggling India will have left camp, or to change the figure, the ink the fish will have been spent. By a few master strok an audience with the conscience may be secured, a mastery over an otherwise difficult situation may be ha God has no argument with guilt and no compromise w sin. To study pastoral evangelism in light of conscie to plan one's approach to folks on this basis is to ma this mode of evangelism fascinating.

THE CHALLENGE TO conscience is made in t confidence that whatever men own or are, is by p mission of God. All things emanate from him, all thi are permitted by him. Every reminder of duty to G every appeal for folks to serve him, every appeal money to further his cause is in a sense a challenge conscience which ought to be made with confidence. Si all things are God's, we are but asking that those thi that are due him be paid him. Here let me repeat w at no time I have lost sight of, that the man of God m be a man of God by touch with God in the solitudes well as in the common haunts of men. Charity, lo must have more than mere passing notice; it too m become a study, a passion.

The theory of appeal is, that a hearing having b achieved by a challenge of the conscience, more will accomplished by an appeal to the emotions than can made out by logic alone, or by endeavoring to establ a ground of belief which already exists. It is surpris how much thought people ordinarily give to religion. critical periods of their lives, they think about God a draw conclusions. It is not therefore to a moment impulse altogether that men yield to Christ, so that citement" even may be pardoned if it brings abou

sion with regard to what is already accepted by those ought upon." The challenge of conscience supple-ted by an appeal to the emotions is safe. Such an ap- is effective in the congregation on the theory that reas mere logic isolates individuals, the emotional ap- ll welds numbers.

I believe in the new evangelism with all my heart with regard to both the subjective and the objective phases of it. As to the subjective phase, I believe in the full potency of companionship with the Father for the pastor. As to the objective phase, I believe in the sovereignty of the conscience and in the innate religiousness of man.

New Pastoral Counseling Service at Boston University

GEORGE GOODWIN AND CARLETON GREEN

RISING FROM THE conviction that man may find help for the vital problems of his life from dynamic tionship to God and his fellow man, Boston Univer- has established a new pastoral counseling service. It ocated in the School of Theology building. In the t four months of existence, the service has nearly at-hed its capacity load. It is obvious from the grave sions of current days that people are beset by many ieties. The pastoral counseling service is seeking to p in alleviating some of this anxiety.

nstrumental in the setting up of this new service has n Dr. Paul E. Johnson, professor of psychology of re- on in Boston University. Dr. Johnson has developed eligious psychology of inter-personalism with his classes the seminary, and a counseling service such as this new e becomes a natural point of application. Generous co-eration from the University administration has been ac-ded this new venture. The advisory committee in-des Walter G. Muelder, dean of the School of The-gy, J. Wendell Yeo, dean of the School of Education, an of the Chapel Franklin H. Littell, William A. Mala-d, professor of psychiatry in the School of Medicine, d others among whom are Albert and Jessie Danielsen, o have underwritten a major part of the cost of this vice by a five-year grant from the Danielsen Fund. An-er advisory member is Rollin J. Fairbanks, professor Episcopal Theological Seminary and director of the storal counseling center, Emmanuel Church, Boston.

A CONSIDERABLE VARIETY of problems has brought 135 persons to the service for counsel during e initial four months of operation. There were numer-s instances of vocational adjustment; some sought help ith marital difficulties and some requested pre-marital unseling; some presented parent-child tensions; some ere anxious for differing reasons: grief, health, etc. Fur-er statistical analysis reveals that 65 of these persons were lf-referrals; 32 were referred by clergymen or their fam-es; 10 were referred by School of Theology students; her University personnel referred 10 persons; social gencies referred 1; the remainder were referred from iscellaneous sources. 36 of the persons visiting the ser-ce were School of Theology students; 6 were students om other schools in the University; 93 were non-Uni-ersity clients.

Pastoral counseling has been operative from the earliest eginnings of the Christian Church. However, it is only recent years that a formal study of its processes has een made. This study has shown more clearly the dynamics of personal relationships and some of the ways by which these relationships may help us to greater emotional maturity and personality integration. The counselors at the service attempt to maintain under God an atmosphere in which persons with problems may talk them over freely. The counselors aim to understand the persons and their difficulties, to refrain from a judgmental attitude, and to encourage the persons in the exploration of new means of adjustment and possible solutions.

THE COUNSELORS do not conceive of their role as one in which advice is given. Rather they try to respond to the feelings and attitudes of the persons. As the persons feel that they are accepted in spite of their difficulty, then their emotional tensions may ease up sufficiently for them, with the counselor, to examine the total dynamics of their problems. In such a process new insights and plans of action for the persons may emerge.

Obviously, the counseling service will not be able to help all the needs presented. It is fortunate, however, in having a psychiatric social worker and an expert psychological and vocational counselor on its staff for purposes of consultation. Arrangements also are in process for securing a competent psychiatrist. In addition, the several other counseling and guidance centers in Boston University are co-ordinated to receive referrals from the pastoral counseling service. Furthermore, social service agencies in the Boston area are developing relationships with the pastoral counseling service for purposes of mutual referral.

STAFF COUNSELORS have been chosen because of their specialized training and experience. All are teaching in Boston University School of Theology as well as carrying on other professional responsibilities in the community. Dr. Johnson is chairman of the counseling staff, and in addition to his teaching, is chairman of the committee on institutional ministry, Massachusetts Council of Churches. The Rev. James H. Burns is chaplain at Massachusetts General Hospital. Dr. Robert C. Leslie is chaplain at Boston Psychopathic and Boston State Hospitals. The Rev. John D. Copp is pastor of the Congregational Church in Sudbury. Your present writers also serve on the staff by courtesy appointment while working as doctoral students.

The pastoral counseling service is available without cost, though voluntary gifts are accepted. Clients will be received without preferment as to creed or class. A secretary is on duty full time to arrange for interviews.

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Books Reviewed

"The Christ We Proclaim"

By Benjamin Franklin Crawford. The Leader Press, Sycamore, Ohio, 1951.

Dr. Crawford has accumulated many interesting insights from a variety of preachers and scholars. These he has woven together with his own thought to form a wonderful little book. It is wonderful by reason of its piety and scholarship, centered upon the person and work of Jesus Christ. It is rich in quotations from such men as S. Parkes Cadman, Charles Spurgeon, Gypsy Smith and others of the past generation. Will the generation to come find such stature to look back upon?

The Leader Press has done some unfortunate hyphenating, and all in all the book does not have the appearance it deserves. Dr. Rollin H. Walker has written the preface. — *Reviewed by John F. Olson.*

"Possibilities Unlimited"

By Daniel Luzon Morris. Harpers, N.Y., 1952. Price, $2.50.

Dr. Morris, a Yale Ph.D. in organic chemistry, has extensive experience in teaching and research. He has undertaken in this book the task of showing how a scientist may approach Christianity. It is unusual to find a scientist writing so candidly of the limitations of science, so forthrightly of his religious convictions, and so breezily that his work moves with the swiftness of a novel. Dr. Morris is not a trail-blazer bringing forth strikingly new evidence. You will not find here the "great mathematician" of Sir James Jeans, or the genetic deities of Bergson or de Nouy.

This is Christianity held firmly as a probability, pragmatically verifiable, and always heuristic. "The scientific method is a way of approaching truth. Christian faith is a way of acting in the light of the truth as we see it." Many will be encouraged to read these views expressed by a man of science, though, of course, dogmatists will find much fault. — *Reviewed by John F. Olson.*

"The Emperor Constantine"

By Dorothy L. Sayers. Harper and Bros., N. Y., 1951. Price, $2.50.

Miss Sayers, noted once for her mystery thrillers, won her reputation as a dramatist with the cycle of plays on the life of Christ, "The Man Born To Be King." Now she has turned to that crucial point of history, the reign of Constantine, and with brilliant dramatic effect and spiritual power she has brought history to life.

"Old King Cole was a merry old soul," but most people fail to associate him with Coel of Colchester in fourth century Britain. He was the father of Helena, mother of Constantine. (This drama was given during the Festival of Britain.) Miss Sayers' play moves through the devious history leading to the emperorship of Constantine, through the Council of Nicea, into the intrigue which made a Theseus of the emperor, and ends with his baptism at death.

The theological significance of the definition at Nicea and the mood of the Council is brilliantly handled. Theological school students tormented by this event will find it a breath of fresh air akin to the movement of the Holy Spirit to read it in Miss Sayers' words. The meaning of innocent suffering and God's redeeming love of man is movingly portrayed in the death of Crispus, son of the emperor, at the hands of his deceived father. Miss Sayers' knowledge of the history and the choices historians must make in this area is thorough. Her bishops speak, in many cases, the very words of our historical documents.

It is truly a marvel of drama, religion, and history, commended by this reviewer with unrestrained enthusiasm. — *Reviewed by John F. Olson.*

"Understanding The Books Of The New Testament"

Patrick H. Carmichael, Ed. John Knox Press, Richmond, Va., 1952. Price, $2.50

In Zions Herald, March 14th, 1951, there is a review of the other volume in this two volume set. It deals with the Old Testament. It is now in its second printing. This present volume is intended as a companion volume. It is designed for use by lay people.

The writers are leading scholars and pastors of the Presbyterian Church in the U.S. New Englanders are not likely to be familiar with the names of Presbyterian pastors in Memphis and Atlanta, but they have a great tradition of substantial scholarship.

For practical purposes, the authors have been requested to limit their references to three readily available sources — the American Standard Version of the Bible, The Westminster Dictionary of the Bible, and The One Volume Bible Commentary by Dummelow. Many persons will feel that this last reference is a bit out of date, but it is often available in some sections of country.

In addition to an introductory sec each book of the New Testament is outl and explained with guiding questions. an excellent resource and guidebook for men. — *Reviewed by John F. Olson.*

"Our Public Schools"

By Renwick H. Martin. National Ref Association, Pittsburgh, Pa., 1952. P $2.00.

This is the type of book with which may disagree, and yet feel the compuls to approve it lest one be the devil's advoc Its thesis is that the Bible and non-sectar religion must be restored to the pul schools in order to build the character American youth and prepare them for zenship. And who is opposed to h morals? Who is opposed to good citiz ship? Who does not respect and love Bible? Who does not wish the public sch system to be strong and vigorous? Martin is the president of the National form Association, which is devoted to promotion of this thesis.

He argues his case forcefully and quo extensively from prominent and weig sources. At the bottom of each page, af the Upper Room thought-for-the-day p tern, appears a quotation in support of view. This reviewer is certain the aut would not applaud some of the sour from which these were abstracted.

The second chapter leaves one with distinct impression, softened only by a se ence or two, that the absence of the Bi and religion from the public school is reason for juvenile crime increasing so rap ly. Along about page ninety-three, an alysis of the motives for moral behavior presented. Suffice it to say the over-s plification is rather great, and wholly of harmony with the mainstream of mod social psychology.

While it is true that sectarianism and ligion are not identical, many people won if religion can be taught without sectar indoctrination when dealing with child not yet intellectually capable of critical ju ment.

Mr. Martin does not give, in his histor survey, the anti-Catholic context in wh the parochial school system was born. W citing the religious content of text-bo once used, he fails to mention that t generally had an anti-Catholic bias wh was unjustifiable and unfair. Yet one ask of our present age, "Can you treat tory with objectivity?"

All of us should share Mr. Martin's cern for our country and its public sch even when we cannot share his views every point. His book is stimulating deserves attention. — *Reviewed by John Olson.*

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Years Of Methodist mbership

adera, Cal. — George Nelson Mickel, was honored by the Madera Methodist ch for 82 years of membership in the mination.

native of Glencoe, Minn., Mr. Mickel d The Methodist Church when he was After his graduation from the State ersity of Kansas, he moved with his ly to Ventura, Cal. The Mickels settled Madera, a small central California city, 893.

r. Mickel, formerly a real estate opera- has served as county treasurer and has active in community affairs.

cial Security r Clergymen

ttsburgh, Pa. — Social security for gymen would not violate the principle church-state separation, Oscar R. Ewing, eral Security Administrator, told nearly Orthodox rabbis attending the 16th ual convention of the Rabbinical Coun- of America.

Social security is typically American," Ewing said, "and the nation's clergy uld be included in the program which no relation to the larger issues involv- separation of church and state." He led that rabbis, ministers, priests, and er clergymen should have social security efits "the same as any other working n in the country."

Clergymen can be given the opportun- " he said, "to be included under the ernment insurance program on a vol- ary or elective basis just as lay employees churches were so authorized by Congress 1950." Earlier, the convention adopted a olution in support of the student aid bill ently sent to Congress by Mr. Ewing. e measure would provide direct grants to estimated 50,000 needy college students, ected as especially able.

Rabbi Theodore L. Adams of Jersey City, J., was elected president of the Rabbinical uncil. He succeeds Rabbi Samuel Berliant Jackson Heights, N.Y., who was named norary president.

erbian Bishops Refuse

Belgrade — The Bishops' Council of the rbian Orthodox Church voted, 14-4, with triach Vikentije abstaining, not to recog- ze the government-sponsored League of rthodox Priests. This action was denounc- by *Borba,* official Yugoslav Communist rty organ, which charged that "the ma- rity of Orthodox bishops are reactionary d disposed to hate the new Yugoslavia d its system."

Borba said that the bishops' stand "can- t be tolerated any more because it is not the interest of the state or the Orthodox Church itself." It was understood that the bishops are unwilling to recognize the League of Orthodox Priests because they regard it as "the thin edge of the wedge" to bring the Orthodox Church under government control.

The League, which claims 80 per cent of the country's Orthodox priests as members, is pledged to support the Yugoslav policy of encouraging priests to join the Communist "people's front." Another of its aims is the "democratization" of the church constitution, including the election of priests.

Last Of Immigrant Camps

Jerusalem — With the closing of the central kitchen maintained by the Jewish Agency in the Pardess Hanna immigrant camp, a chapter in Israel's struggle to absorb the over 700,000 immigrants who have reached her shores since 1948 came to a successful end. Today, immigrant camps depending on the maintenance of the government or the Jewish Agency no longer exist. Observers believe that the last move will result in a considerable reduction in the staff of the agency.

At the beginning of 1950, the Jewish Agency began planning the construction of housing, but because of the mass character of the immigration, the number housed temporarily in 37 immigrant hostels rose to 120,000. In the third period, during 1951, when 130,000 newcomers arrived, there were also difficulties in building houses and only 10,000 dwelling units were put up, and 35,000 persons housed in them.

Czechoslovakia Against Religion

Prague, Czechoslovakia — Churchgoers in Czechoslovakia have been branded as "traitors" and "simpletons" by Vaclav Kopecky, minister of information in the communist Government there, in a speech which is considered the opening move in a new campaign against religion. His address, delivered at a congress for "spreading of political and scientific knowledge" was reported by *Rude Pravo*, official Czech communist newspaper.

According to this report, the communist leader declared that "we shall not hesitate to punish these traitors and to trample out the so-called sacred grounds of churches and monasteries to smoke them out of their dark holes." Admitting that churches in Czechoslovakia are crowded, the minister of information said that there are two groups of churchgoers. "The traitors," according to him, are "reactionaries on behalf of American fascists" who "make the sign of the cross instead of the fascist salute."

The first group, the minister went on, go to church "to demonstrate their hatred for the people's democracy and to pray for a new bloody war." The second group, "thwart the progress of socialism" and "are the potential hope of the warmonger enemies of Russia." While he threatened "to smoke out" the "traitors," Kopecky urged society "to lead the simpletons and ignoramuses who still believe in God out of the darkness by acquainting them with the progressive, materialistic philosophy of Marx-Leninism."

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Christians and the Social Vacuum

The problem of communism in India is dealt with in three articles published in the May issue of the *National Christian Council Review* of India. "The Indian General Elections" is contributed by the President of the Baptist Union of India, Burma and Ceylon, R. M. Bennett. Evangelist E. Stanley Jones deals with the "The Lessons of the Elections in India." "The Challenge of Communism in India," by L. M. Schiff, is one of the preliminary papers for discussion groups under the National Study Commission.

In its editorial the *Review* says that "the recent general elections in India have been of more than usual interest. . .Communism has brought to India, as to other parts of the world, a compelling challenge which we dare not evade except at the peril of complete ineffectiveness. The Church of Jesus Christ is called upon to demonstrate a better way of thinking and better way of living. She has all the resources in Christ. To make known his truth, his way, and his life is the call of the hour."

"There is hunger in Asia," writes R. M. Bennett. "Millions want bread and land. It is only natural, therefore, that a great deal of comment should identify the hunger of the people with the recent communist success at the polls in India." He points out that although it is generally assumed that famine, want and distress are the friends of communism, the figures hardly bear this out; communist candidates "were not returned in the areas which have recently suffered from famine or food shortage and very few indeed from the industrial areas of India. . . "The hammer and sickle flag flies high through Andhra, but not on the huts of the poor. Usually it is on the best house of the village." On the other hand, he says, whereas the Congress organization was "riddled by corruption and nepotism," in the communist party the worker has a missionary zeal.

Succeeds Dr. Ross

New York — Dr. Gerald E. Knoff, of Chicago, has been named executive secretary of the division of Christian education of the National Council of the Churches of Christ in the U.S.A., Dr. Samuel McCrea Cavert, general secretary announced.

Prior to his appointment, Dr. Knoff served as general director of the National council's commission on general Christian education as well as associate executive secretary of the division of Christian education. The division's headquarters are at 79 E. Adams St., Chicago. It is one of four divisions of the National Council of Churches, created two years ago through a merger of 12 interdenominational agencies.

Associated with the division of Christian education (formerly the International Council of Religious Education) since 1944, Dr. Knoff succeeds Dr. Roy G. Ross, now an associate general secretary of the National Council.

An ordained Methodist minister, Dr. Knoff prior to 1944 was for six years director of the bureau of religious activities for Iowa State Teachers College, and at the same time minister of College Hill Interdenominational Church in Cedar Falls, Iowa. He has served pastorates in South Meriden and Clinton, Conn., and as executive secretary of the New Haven (Conn.) Council of Churches. He has been a guest lecturer at Duke University, Yale Divinity School, Chicago Theological Seminary and Garrett Biblical Institute.

A long time advocate of inter-church cooperation, Dr. Knoff was a delegate to the First Assembly of the World Council of Churches at Amsterdam, the Netherlands. Ordained as a minister in 1934, he rece a Ph.D. from Yale in religious educa the same year. He is a graduate of Flo Southern College. Born in Madison L Minn. in 1907, he is married to the for Dorothy Cooper, and is the father of t children.

Urge Repeal

The platform committees of the Rep lican and Democratic parties were urged a group of initiators and sponors of National Committee to repeal the McCar Act to include in their 1952 platforms plank calling for the repeal of the McCar Act."

Among the signers to the open let made public today by the committee, wh office is at 2 Stone Street, New York Ci were: Catherine Drinker Bowen, auth Bryn Mawr, Pennsylvania; Prof. Geor Dahl, professor emeritus, Yale Divin School, New Haven, Conn.; Dorothy Ca field Fisher, novelist and Pulitzer Pri winner, Arlington, Vermont; Dr. Robe Gordis, Jewish Theological Seminary of merica, Rockaway Park, N.Y.; Dr. S. Ral Harlow, Smith College, Northampto Mass.; Prof. Harold Hotelling, professor mathematical statistics, University of Nor Carolina, Chapel Hill, North Carolina; a Rabbi Leo Jung, Rabbinical Council America, New York City.

"We believe that the McCarran Act v lates basic American democratic tradition the open letter stated, "and that its enfor ment has already led to serious infrin ments of the Bill of Rights."

Fair Elections Practices

Six national religious leaders in the Un ed States joined in urging the national R publican and Democratic parties to adopt "fair elections practices code" to elimin racial and religious prejudices from the 19 presidential campaign and setting up m chinery to police any violations.

The leaders are: The Rt. Rev. Henry Kn Sherrill, Greenwich, Conn., president of t National Council of the Churches of Chr in the U.S.A.; the Most Rev. Edwin O'Hara, Kansas City Mo., Bishop of t Roman Catholic Archdiocese of Kan City; Rabbi Simon G. Kramer, New Yo City, president of the Synagogue Council America; Dr. George N. Shuster, Stamfo Conn., president of Hunter College of N York City and prominent Catholic laym Dr. Arthur S. Flemming, Delaware, O., v president, and chairman of the division Christian life and work, National Cou of the Churches of Christ in the U.S.A.; Mr. Jacob Blaustein, Baltimore, Md., pr dent of the American Jewish Committee.

The code calls for organizing non-partis non-sectarian committees in every comm

You're Only Young Once

HOOVER RUPERT

New Kind of Fraternity

A recent visit to a nearby campus to share in a worship service which marked the opening of "Greek Week", led this writer to cast his mind in the general direction of the age-old question of whether or not the Greeks have a justifiable word or place in the modern campus scene. Far be it from your humble servant, a non-fraternity man, to arouse the ire of his fraternally minded readers by perpetrating such an emotionally-toned discussion in these brief lines. But recently *The Toledo Blade* reported a new kind of fraternity, and it is about this particular development I write specifically.

If all the fraternities on our campuses operated on the same basis on Gamma Sigma at Rutgers University in New Jersey, there would be far less room for criticism of the fraternity system on the grounds that it produces unwholesome social by-products in the form of snobbery, race, and religious prejudice.

As I get the story, in 1947 twelve undergraduates of Rutgers, nine of whom were ex-servicemen, organized Gamma Sigma without any membership restrictions as to race, creed, or color. The only criteria were character and individual appreciation. The current membership includes a Chinese who came to the United States from Indonesia with his family, a Japanese student from Tokyo, an Albanian, a German youth who arrived here via England, and the son of a Cuban educator.

The fraternity is now permanently established on the university's "fraternity row." It has achieved a high scholastic average among its membership. And before the close of the school year, the officials of Rutgers pronounced that after five years of operation, a fraternity without the usual and customary restrictive clauses had proved to be an outstanding success. This past year's president, a Negro pre-med student from Atlantic City, says that Gamma Sigma has shown that all sorts of people can live together.

Commenting editorially on this situation, *The Toledo Blade* said, "One suspects that Gamma Sigma's members have received an education from one another as valuable as anything they have been taught in the classroom. They are certainly far better equipped to live in a world which, if it is to survive, whole nations must revise their concept of "fraternity."

Before some reader writes the editor that many fraternity and sorority groups have already abandoned the restrictive clauses as to race and color and the Gamma Sigma stuff is nothing new, let me acknowledge that I am well aware of the struggle which has been going on between local units and national organizations as the former seek to attack discriminatory restrictions. And I know that on at least one of the state campuses of Michigan, the inner-fraternity and pan-hellenic student groups have been waging an uphill battle against the administration, for the same goal.

But, here is a frat which began on the basis of no restrictive membership as to race, creed, or color. Completion of five years of successful operation on this policy, is certainly worthy of note and praise. It symbolizes the progress which is being made.

n the United States "to keep a watchful n campaign activities and to call to the tion of political leaders any instances of ls based on religious or racial preju-

Nothing is more harmful to a self-gov- g people," says the code, "than con- n of issues by base appeals to racial and ious bigotry. Let us make certain that election campaigns are in every sense and worthy of a nation founded on the iples of the brotherhood of man and fatherhood of God."

he code was transmitted to political officials in telegrams signed jointly by six religious leaders, and was made lic by them in a release to the press. The rams were sent to: Guy George Gab- on, chairman, and Mrs. Gilbert Mayes, tant chairman, Republican National mittee; Frank E. McKinney, chairman, Mrs. India Edwards, director of the men's division, Democratic National mittee.

ZIONS HERALD 125 YEARS AGO

July 18, 1827

Mr. Editor. — For the information of those of our friends who contemplate attending the Camp meeting to be held on the Vineyard, the first of the ensuing month, I would observe that the ground selected for that purpose is situated on a beautiful peninsula, making off into the Vineyard Sound nearly opposite the town of Falmouth, by the name of the West Chop, and is about 50 rods from the shore (or landing place) in a grove admirably calculated to answer all the purposes of the meeting. It is surrounded by quite an extensive wood on all sides. The West Chop forms the west side of Holmes' Hole harbour, which affords a convenient place for anchorage of vessels near the shore. Extra exertions will be made to preserve the best order at the meeting. — JEREMIAH PEASE.

* * * *

On the duty of ministers to promote the circulation of religious publications: — The value of the press and an instrument of disseminating religious information, of raising the tone and extending the influence of piety, and of rousing to action the energies of the Christian public in the benevolent enterprises of the day, is now, to a very general extent, correctly estimated. And perhaps in no other way can this agency be brought to bear so effectually on the public mind, as by sending forth a weekly sheet in the popular and inviting form of a newspaper.

* * * *

Measures to regulate marriages in a better manner in Scotland, and to get rid of the disgraceful Grethna Green practices, have been suggested in the British House of Lords.

anscomb Elected

he big news from the Southeastern Jurtional Conference, which met recently Roanoke, Va., was the return of Bishop Mrs. Paul N. Garber to the Richmond a. While there appeared no reasonable bt but what this would be done, Methat appointments sometimes carry surs. Pastors and laymen of the Virginia nference are delighted that what was exed in this case actually happened and the Garbers were sent back. Actually, course, the bishop was officially assigned the Richmond Area for the first time. succeeds Bishop W. W. Peele who was red at this Conference.

The main purpose of the Jurisdictional nference was to elect a new bishop. Dr. n W. Branscomb of Orlando, Florida, s elected to the episcopacy on the 15th lot. He received 267 of the 329 votes t. Dr. Branscomb had led on every bal- from the first when he received 69 votes. slowly climbed to 137 on both the sevh and the eighth ballots then dropped to 6 by the 11th ballot, later rallying to 267 the 15th and final vote.

Several Virginia Conference members reved support in the total voting. Dr. No- B. Harmon began with 22 votes on the st ballot and climbed to 119 on the sevh, after which his support waned. Dr. C. Gum received as many as 40 or more tes at one time, and Dr. J. Manning Potts, W. A. Smart and Dr. C. C. Bell all lled some support. After the second vote, hen Dr. Harmon was seen to be in the d from Virginia, virtually the entire delation swung to his support as long as he emed to have a chance to be elected.

Bishop Peele's retirement was marked by nners, speeches and gifts in his honor. Members of the Richmond Area delegations (Virginia and North Carolina Conference groups) gave him and Mrs. Peele a dinner and presented him a check from the churches and personal friends that amounted to approximately $4325.00, a gift of love from those for whom he had done so much.

Bishop Branscomb was assigned to the Jacksonville Area, succeeding Bishop Paul B. Kern who was retired. The Geneva (Central and Southern Europe) Area was coupled to the Atlanta Area for joint supervision, Bishop Arthur J. Moore in charge. *Reprinted from the Virginia Methodist Advocate.*

Tribute To Bakers

Bishop and Mrs. James C. Baker of Los Angeles were presented a gift of $6,000 at ceremonies held in Redlands, California in connection with the recent session of the Southern California-Arizona Conference.

The occasion was a recognition of Bishop Baker's coming retirement at the Western Jurisdictional Conference in Santa Barbara, July 10-13. The check was presented by Verne Orr, Sr., a layman of Pasadena, as "a gift from their friends everywhere."

Speaking for the clergy, the Rev. Dr. Walter C. Buckner, associate pastor of First Church, Pasadena, characterized Bishop Baker as "a great liberal in all realms of human thought and action, with the majestic courage to match his magnificent thoughts and convictions." Dr. J. Wesley Hole of Los Angeles spoke for the laity. Tributes were also paid by representatives of the conference youth and women's organizations.

Dr. Roy L. Smith, speaking for the denomination, lauded "a man and his wife who have gone to the ends of the earth to personalize the spirit of American helpfulness, faith, devotion and leadership." Bishop Baker was for several years president of the international missionary council. He has been widely heralded as the founder of the Wesley Foundation movement.

Largest Vacation School

The largest daily vacation Bible school in the history of First Methodist Church, South Portland, Maine, came to its climax on Friday evening, June 27th, when parents and friends gathered for the annual demonstration and exhibition night of the school. During the evening, each department of the school presented recitations and songs that they had learned at the school. Perfect attendance awards were made; two beautiful religious art paintings reproductions were presented to the church by the boys and girls of the school and craftwork was on display. The paintings are to be hung in the church vestibule upon completion of the present church repair and remodeling program.

The school was directed by the pastor of the church, the Rev. Wilson L. Lyon, and staffed by members of the church school staff, and other volunteer workers. During the two-week period from June 16-27, 202 pupils and teachers were enrolled, with the average daily attendance being 140.

The school's large enrollment, a 54 per cent increase over last year's school, is indicative of the community's continually increasing interest and participation in the activities of First Church. This year to date, 50 children and adults have received the sacrament of baptism; and 44 persons were received into the fellowship of the church on Easter.

Youth Fund

NASHVILLE, TENN. — The Methodist Youth Fund office, Box 781, Nashville, Tenn. suggests that in all summer gatherings, the Methodist Youth Fund be emphasized and youth urged to enlist the support of every member of the Methodist Youth Fellowship when they return to their churches.

When youth give to the Methodist Youth Fund, they help in Christian literacy and literature programs, schools, city settlements and neighborhood houses, hospitals, clinics, public health work, medical training, church schools, youth programs, leadership trainings rural work, mass communication programs, such as radio and visual education.

The youth work which the Youth Fund helps to do in this country is carried on through the youth department in the General Board of Education, the National Conference of Methodist Youth, and the annual conferences. The Methodist Youth Fund office has much information and helpful materials that can be had for the asking.

Center For Methodist Archives

LAKE JUNALUSKA, N.C. — Plans for construction of a $50,000 building to serve as a world center for Methodist archives were announced by Edwin B. Jones of Charlotte, N.C. Mr. Jones is president and board chairman of the Junaluska Assembly, which operates this summer assembly site for the Methodist General Conference. The center also will house the office of the American secretary of the World Methodist Council, as well as a library and museum.

Bishop Paul N. Garber, who heads the association of Methodist Historical Societies, said that his organization probably would also make its headquarters in the new building. Dr. Elmer T. Clark, editor of *World Outlook*, Methodist mission monthly, and American secretary of the World Methodist Council, said that the center, when completed, would receive thousands of volumes, including his own collection of Wesleyana.

A portrait of John Wesley, painted in 1932 by the renowned London artist Frank O. Salisbury and presented by him to the World Methodist Council, will be permanently housed in the library and museum, it was announced.

Four New Presidents Announced

NASHVILLE, Tenn.—Trustees of four Methodist-related institutions have recently announced the election of new presidents.

Mr. Robert H. Stamey assumed his duties as president of Brevard College on June 16th. He succeeds Dean J. J. Stevenson, Jr., who has served as acting president of the school since the resignation of President George B. Ehlhardt during the past academic year.

Mr. Stamey attended Weaver College, predecessor of Brevard College, and received his B.A. degree from Duke University; he was awarded the B.D. degree from Duke Divinity School. A member of the Western North Carolina Conference, he served as pastor of the Commonwealth Church, Charlotte, from 1946, until the time of his appointment to the Brevard presidency.

The election of Dr. Francis P. Gaines, Jr. to the presidency of Wofford College has been announced by the Wofford trustees. After studying at Washington and Lee University and Duke University, Dr. Gaines received his B. A. Degree from the University of Arizona. His M.A. and Ph.D. degrees were awarded by the University of Virginia. Dr. Gaines has held administrative posts at Birmingham-Southern College, Gulf Military Academy and during 1950, served as director of development at the University of Houston. Since February, 1951, Dr. Gaines has been dean of students at Southern Methodist University.

The newly elected president of Meharry Medical College, Dr. Harold D. West, is the first Negro to hold the position. A native of New Jersey, Dr. West received the B.A. and Ph.D. degrees from the University of Illinois. He began his teaching career as professor of chemistry and head of the department of science at Morris Brown College. In 1927, Dr. West joined the Meharry faculty as associate professor of physiological chemistry. He has since served as professor of biochemistry and chairman of that department. When the late Dr. M. Don Clawson resigned from the presidency of Meharry in 1950, Dr. West became a member of the interim committee which was set up to minister the affairs of the school.

Dr. Hurst R. Anderson has been ele the eighth president of The American versity. Dr. Anderson, now presiden Hamline University, will assume the p dency of The American University on S 1st, 1952. Born in Cleveland, Ohio, Dr. derson was graduated from Ohio Wesle University and received the M.A. de from Northwestern University. He has studied at the Universities of Michigan Chicago and was awarded an LL.D. deg from Wesleyan. While a member of Allegheny College faculty in 1943, Dr. derson was selected to be president of C tenary Junior College. He remained at C tenary until 1948, when he became presid of Hamline.

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Episcopalians Coming To Boston

The General Convention of the Protest Episcopal Church, which is holding its 5 triennial meeting in Boston from Septem 7-19, is the official legislative body of Episcopal Church. The convention de mines the program and budget of Church for the ensuing three years, a decides upon areas of development and pansion. The program decided upon carried out by the National Council of Church. The convention alone has authority to change the canons, amend constitution, or to revise the Book of Co mon Prayer.

The convention is composed of houses, and carries on its work in a man similar to a bicameral legislature. house of bishops, that will hold its meeti in Horticultural Hall, is composed of all bishops of the various dioceses of Church. There are at present 168 bish of whom 40 are retired. The house of hops alone has the authority to elect bish for missionary districts—subject to co mation by the house of deputies when General Convention is in session—and ing the coming convention it is expe that a successor to the Rt. Rev. Edward Cross, Bishop of Spokane, will be cho The house of bishops also holds meeting other times of a consultative nature.

The house of clerical and lay dep has a potential membership of 648. equally divided between priests and layn Each diocese—there are 74—is entitled send four clerical and four lay depu Each missionary district—there are 13 d estic, 5 extra-continental, 10 overseas entitled to one clerical and one lay dep The house of deputies will hold their sions while in Boston at Symphony Ha

The structure of General Convention established at the convention which me Christ Church, Philadelphia, in 1789. It been claimed that the resemblance of

ntion to the American Congress came bcause the same members in the Gen- Convention were members of the con- on which formulated the Federal Con- ion. As a matter of fact, there were three persons who were members of conventions. They were David Brearly New Jersey and John Rutledge and les Pinckney of South Carolina. The sentative to the church convention in from Massachusetts was the Rev. Sam- Parker, who at that time was rector of ity Church, Boston, and was conse- d the second bishop of Massachusetts 804. The significance of the convention ot be overestimated. It not only set the rn for the organization of the church is country, but also established the place aymen in the governing body of the ch. Former parts of the Church of land became an independent national ch adapting itself to the conditions of a country.

uring the meeting of the convention, e are several joint sessions of the two es with the presiding bishop, the Rt. Henry Knox Sherrill, as chairman. se joint sessions are for the purpose of iving and welcoming notable guests, and eceive important reports. The first joint on when the convention meets in Bos- will be held on Tuesday, September 9th. the second joint session on Wednesday, speaker will be the Most Rev. & Rt. n. Geoffrey Francis Fisher, Archbishop Canterbury, who will speak on "The glican Communion Today."

egislative action of the convention may initiated in either of the two houses, but not become official without concurrence he other house. In the house of deputies vote of a majority is sufficient, except ere otherwise specified.

ince there is such a long interval between ventions, much advance preparation of terial is delegated to joint committees, nposed of bishops, and deputies only; or joint commissions, composed of bishops, puties, and outside specialists. Reports to made to the convention when it meets in ston that will be of special interest con- n a proposed change in the organization the convention—whether women will be en a voice in the legislation of the con- ntion; the adoption of intinction as an ernative method for administering the ly Communion; and to report on negot- ions with the Methodist Church looking ward inter-communion.

The convention will begin with a service, en to the public, in Boston Garden on nday evening, September 7th. There will a procession of all the bishops and cleri- and lay deputies, including delegates to e triennial meeting of the woman's aux- ary. There will be two choirs of almost e thousand voices, accompanied by an gan and a sixteen piece brass orchestra. The preacher will be the Rt. Rev. Henry Knox Sherrill.

Currently with the meeting of the General Convention, the triennial meeting of the woman's auxiliary and the national youth convention will be held. The outstanding event of the meeting of the woman's auxiliary is the presentation of the united thank offering in Boston Garden on Thursday, September 11th. The youth convention will meet at Tufts College in Medford.

The local committee on arrangements for the coming convention includes: the Rt. Rev. Norman B. Nash, D.D., honorary chairman; the Rev. Gardiner M. Day, chairman, committee on arrangements; Gerald Y. Hills, controller; John R. Quarles, counsel; Philip H. Stafford, treasurer of convention fund; Harold D. Hodgkinson, finance; John E. Buddington, housing; the Rev. Frederic C. Lawrence, registration; Miss Harriet A. Robeson, Mrs. Frank G. Allen, hospitality and information; Nelson Coon, exhibits; the Rev. Junius J. Martin, public relations; the Rev. R. W. Woodroofe, Jr., convention *Church Militant*; the Rev. Robert G. Metters, banquets and breakfasts; the Rev. G. H. Shattuck, opening service; Henry C. Everett, Jr., public service; the Rev. F. H. Arterton, pulpit assignments; Samuel B. Groom, procurement; Miss Marguerite Atwood, Mrs. Norman D. Goehring, triennial meeting; the Ven. Arthur O. Phinney, youth convention; and Francis H. Parker, Jr.

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Boston At Redlands, California

The Boston University school of theology gave ample evidence at the June 17-22 Southern California-Arizona Annual Conference at Redlands, California, that it gives its vital interest, and its graduates, to the cause of Methodism on the national and international scene.

Eleven of the 29 young men ordained into the ministry by retiring Bishop James C. Baker of the area are Boston University graduates or students. The two young women consecrated as directors of Christian education are Boston University graduates, Miss Elaine Hessell of Los Angeles and Miss Nelle Slater of Glendale, California, members of the class of '52. Miss Hessell was also commissioned as a missionary to Hawaii. Bishop Baker, retiring after many active years since his graduation from Boston University in 1908, was given special recognition in a talk by Dean Walter G. Muelder of the Boston University school of theology, who also made a major speech each day of the conference, as conference speaker.

Honors Bishop Hammaker

Winona Lake, Ind. — Bishop Wilbur E. Hammaker of Washington, D.C., was named "prohibition's man of the year" by the national convention of the prohibition party. Bishop Hammaker is executive vice-president of the Methodist Board of Temperance and president of the National Temperance and Prohibition Council of America.

Also receiving citations were Miss Elizabeth E. Smart, of Washington, D.C., legislative secretary of the National Woman's Christian Temperance Union, and Dr. Sam Morris, known as the "Voice of Temperance. Dwight Wiebe of Hillsboro, Kan., was appointed permanent director of the new national prohibition youth organization, which will replace the American Youth for Political Action ousted from the party last September for alleged leftist activities.

Stuart Hamblen, of Arcadia, Cal., who was chosen last year as the prohibition party's presidential candidate for 1952, formally accepted the nomination at the meeting. He then led a parade of 100 cars to Warsaw, Ind., three miles away, where he was welcomed by city officials. Mr. Hamblen is a Youth for Christ evangelist, and composer of the hymn, "It Is No Secret What God Can Do."

The platform of the 1952 campaign of the prohibition party includes planks favoring religious liberty, honesty in government, public morality, separation of church and state, and opposition to the appropriation of public money for any sectarian purpose.

PERSONS

The five Protestant Churches of Maynard, Mass., united in a daily vacation church school the last two weeks of June. 150 children attended the classes, which were held in the Finnish Lutheran Church and the Methodist Church. Mrs. Maud Anderson, superintendent of the Glendale Methodist Church School in Everett, directed the successful school. The co-operating churches were: Methodist, Episcopal, Congregational, Lutheran and Finnish Congregational.

The men of the Maynard (Mass.) Methodist Church are painting the outside of their church this summer. The work is under the direction and leadership of the lay leader, Mr. William Naylor. The men have been remodeling the church basement during the past winter months and will return to the basement work once fall comes. The inside work is under the direction of Mr. Philip Wilson and Mr. Harold Wilcox.

The men of the Sudbury (Mass.) Methodist church are planning to remodel their church vestry this summer. They will be led in the work by their lay leader, Mr. L. Roy Hawes, who is also the Sunday school superintendent. In the fall the same men are planning to conduct an every-member canvas in Sudbury. This will be the first every-member canvas in the history of the church.

Miss Marjorie Minkler, executive secretary of the Department of Town and Country Work of the Woman's Division of Christian Service, Methodist Board of Missions, is on a three-month tour of Europe to investigate rural projects there. On part of her trip she is a member of a rural life tour conducted by Professor Rockwell Smith, rural sociologist, at Garrett Biblical Institute.

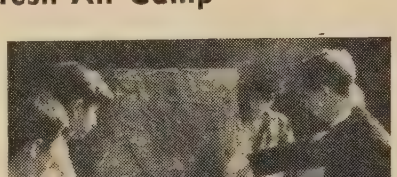
Mrs. Nellie Olivia Randle Jones, for 19 years a missionary nurse of the Methodist Church in India, died on May 13th, in Seattle, Wash. She was the widow of the Rev. Lucian B. Jones, missionary, who died in 1947.

Dr. Fred G. Holloway, president of Drew University, met with the committee of the Drew Advance of Wyoming Conference, on June 24th. The Wyoming Conference plans to raise $50,000, to help in the erection and equipping of new buildings for Drew Theological Seminary. Every indication is that the program is getting off to a good start. The campaign is to be formally presented not later than the Sunday before Thanksgiving. Drew will prepare a special award certificate for churches and individuals helping in a large way, to meet the quota in full.

Philip Laurence, son of the Rev. David A. Giles and Mrs. Giles, was born at the Holston Valley Community Hospital, Kingsport, Tennessee on June 30th. Mr. Giles is pastor of the Litz Manor Methodist Church in Kingsport, and Mrs. Giles is the former Joyce Louise Steinkraus, daughter of the Rev. Dr. John H. Steinkraus and Mrs. Steinkraus, of Newtonville, New York.

The unusual degree of D.Ch.L. (doctor of Christian letters)was conferred upon Dr. Ralph W. Sockman, minister of Christ Church, New York, in connection with his delivery of the baccalaureate address at Miami University, Oxford, Ohio, in June.

The Jefferson Park Fresh Air Camp



Dr. Notar prepares hot dogs outdoors for children from East Harlem.

Boys who escape East Harlem's heat this summer by going to the Jefferson Park parish fresh air camp, Long Branch, N.J., will occupy a new dormitory built entirely by volunteer labor.

The Methodist camp, directed by the Rev. Nicola Notar, pastor of Jefferson Park Methodist Church, 114th Street, New York, an Italian language church in one of the nation's worst slums, opened for its thirty-eighth session on July 1st. Here on the ocean front sixty miles from New York, over 300 mothers and children spend ten day vacations every summer.

The new building, dedicated June 18th by Dr. Jesse A. Engle, executive secretary of the section of education and cultivation, Methodist Board of Missions, will enable twenty-four boys from difficult family situations to spend the entire months of July and August at the camp. The new building replaces a dilapidated two-car garage as living quarters for boys from eight to fourteen years old.

Main objective of the camp, according to Dr. Notar, is to instill "new ideas and ideals" into the lives of the mothers children who come from the "heart of most difficult living conditions." Four c selors of college age, supported by the D ion of National Missions, City Work De ment, help Dr. and Mrs. Notar teach ev thing from elementary lessons in kee ears clean to Bible school. Morning d tions in the many-windowed dining hall gin the day. Children from high chair high school age attend the camp with t mothers.

James V. Thompson

Dr. James V. Thompson, religious e cation authority and retired member of Drew University faculty, died of a h ailment Tuesday, July 1st, in Univer Hospital, New York City. He was 74 y old.

He joined the Drew faculty in 1930 professor of administration of religious e cation and served in that position until f years ago. Since his retirement he has se ed as Protestant consultant to the Dep ment of Inter-faith Relations of the Am can Jewish Committee.

Born in Rock Spring, Pennsylvania, received the Bachelor of Arts degree fr Wesleyan University in 1902, the Bache of Divinity degree from Drew Theolog Seminary in 1905, and the Doctor of P osophy from Northwestern University 1928.

He joined the Pittsburgh Conference 1905. At Christ Methodist Episcopal Chu in Pittsburgh, he was the first recor "minister and director of religious edu tion" in the United States, 1905 to 1907. 1912 he became superintendent of the yo people's department of the Board of Sun Schools of the Methodist Episcopal Chu a position he held until 1925.

From 1925 to 1928 he was associate m ister and director of religious education the First Methodist Episcopal Church Evanston, Illinois. He taught religious e cation at Northwestern from 1928 to 19

The Rev. and Mrs. George Kenn missionaries to Landour, India, have nounced the birth of a daughter, Linda on May 1st, 1952. Mr. Kennedy was fo erly an assistant at Harvard-Epworth M odist Church in Cambridge, Mass.

The Rev. Hobart G. Goewey, pastor First Methodist Church in Burlington, mont, will preach in the summer p series at Harvard-Epworth Meth Church, Cambridge, Mass. Sunday, 20, at 11 a.m. He served churches in cester, Northampton and Newton, be becoming pastor at Harvard-Epworth 1942. In 1945, he became pastor of Tri

odist Church, Albany, N.Y. where he lined until 1950, when he accepted his nt pastorate.

June 25th, in honor of the 50th anniry of their marriage, the Rev. and Mrs. les M. Tibbetts of Merrimacport, Mass., given a reception sponsored by the han's Society of Christian Service. It held in the church where they married 1902. Mr. Tibbetts is now the pastor. y guests from former parishes were nt.

xington Woman's Society

e organization of the Woman's Society hristian Service of the Lexington (Mass.) was held at the home of Mrs. Joseph Stanley, Alaska Avenue, Bedford, Mass., Wednesday evening, May 21st.

e nomination and election of officers e presided over by Mrs. Ebert Holt, presi- of the Woman's Society of Christian ice of the Lynn District. Officers were lled by Mrs. Warner Danforth, vice-presi- of the Lynn Woman's Society.

he officers are as follows: president — Joseph A. Stanley; vice-president — Mrs. rge Greenlaw, Jr., secretary — Mrs. Al- S. Peckham; treasurer — Mrs. William t; secretary of Christian community re- ns and local church activities — Mrs. ker Emerson; and secretary of missionary cation and service — Mrs. David Tiede- n.

rk Prepares rthday Week

fter more than a year of preparation for 300th birthday celebration during the k of July 20th to 27th, the colorful col- al town of York, Maine, one of the oldest America, will launch its anniversary fes- ties with a series of special holiday events igned to take visitors back into the rous- days of the 17th and 18th centuries and e them a view of pioneer life as the early lers lived it.

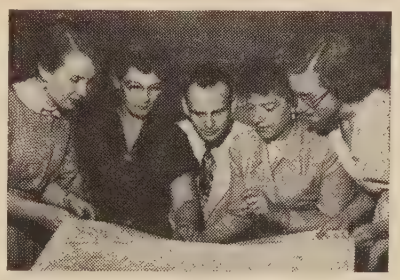
From across the Atlantic, York, England, which this town was named, will con- ute to the celebration. Leslie C. S. Bar- , British Consul General in Boston, will ist in the festivities and will present a er tray and a scroll to the people of York m the people of the English city, at cere- nies scheduled for July 26th.

Among the highlights of the birthday ek will be the gigantic historic pageant, ich will be performed on Thursday, Fri- y and Saturday nights; the parade on turday; commemorative exercises Saturday ernoon; the Father Moody church service, en in the old-fashioned manner, with ards at the church doors as protection ainst the "Indians;" guided tours on Mon- y; and various water sports.

The Methodist Church of South Orrington, Maine, will celebrate its one hundredth anniversary from July 18th-20th. The programs will include a silver tea, a history of the church, a musical program, and a special Sunday service with a sermon and rededication by the Rev. Louis S. Staples, superintendent of the Bangor District.

The 93rd annual session of the summer assembly and Christian Service Institute will be held at the Camp Ground at Willimantic, Conn., from July 27th to August 3rd. Highlights will include a pageant on the early days of Willimantic Camp Ground, and the annual memorial service, which will be conducted by Bishop Lewis O. Hartman, retired.

Methodist Youth Caravans



The five excited youth in the picture above are eagerly examining the map to find out where their "assignments" are for the next six important weeks of service as members of a Methodist youth caravan. These youth, trained at Lycoming College, Williamsport, Penna., by a staff under the leadership of the General Board of Education, are Miss Anne Acey, Miss Isabelle Fuller (counselor), Mr. Bill Achor, Miss Elaine Smith and Miss Nancy Comstock.

This team is one of forty-eight teams receiving two weeks training in caravan training centers at Lycoming College; Scarritt College, Nashville, Tenn.; McMurry College, Abilene, Texas; Simpson College, Indianola, Iowa; and College of the Pacific, Stockton, Calif.; and serving in 288 churches in 20 states in 25 conferences. The Methodist youth caravan movement, since its development fourteen years ago has sent 985 teams including 3,857 young people and counselors to 15,117 churches. These youth, after receiving intensive training at the caravan centers in Christian faith, Christian education, methods of group work, program planning and organizational procedure, will work with the youth and adult workers in helping them to find more effective ways of working among youth and developing a higher level of youth work. Each team serves a week in six different churches.

Prior to coming to the training centers, these young people have received two years of college training, have been active in local youth fellowships and on the college campus. They were recommended by their annual conference for this service and their applications were carefully screened.

This is a voluntary service project, for which the youth and counselors receive no pay but are entertained by the annual conference and local churches and take care of their own incidental expenses. It is felt by many in the field of Christian education that Methodist youth caravans are one of the most effective means of recruitment and training for church vocations, and one of the most effective means of strengthening youth work in the local church.

EVENTS

Speakers at the summer Sunday evening services in the Moorlyn Theatre, Ocean City, N. J., will include Bishop Fred P. Corson, resident in the Philadelphia Area of The Methodist Church; Dr. Harold C. Case, president of Boston University; Dr. J. S. Ladd Thomas, dean of theology at Temple University; and Dr. W. Ralph Ward of Mt. Lebanon Methodist Church in Pittsburgh.

The Rev. Ronald A. Mosley, department chaplain of the Massachusetts AMVETS, conducted a momorial service for the AMVETS state convention on Sunday morning, June 29th, at Harvard-Epworth Church in Cambridge, Mass. It is Mr. Mosley's second year as state chaplain.

The South Boston Council of Churches had its second annual picnic on the 4th of July, at the Prince Park, Gordon College Divinity School, Wenham, Mass., with more than four hundred people from the various churches attending. A short ministers' meeting was held in the chapel, with the Rev. Frank L. Pizzuto, pastor of the Italian Methodist Church of Our Saviour, and chairman of the committee on union services, presiding. Plans were made to celebrate the publication of the new Revised Version of the Holy Bible with a union service on Tuesday evening, September 30th, and with rally services at individual churches on Sunday morning, September 28th. A special union service will also be held on Sunday evening, October 5th, to celebrate World-Wide Communion, followed by a three week visitation evangelism and a week of evangelistic meetings the last week of October.

On A Wide Circuit

W. W. Reid

Burden or Partner?

It was Kipling who first made articulate the idea that the colored races are "the white man's burden." But long before and since Kipling's day, white men — swarthy, florid, and blond — have been only too willing to assume the "burden" of governing, directing, and working the man of color *so long as it paid good dividends.* That, in a sentence, has been the story of colonialism in Africa and of so-called "imperialism" in Asia and elsewhere.

One can, of course, make an impressive case for the white man's contribution to other peoples, the measuring stick being the white man's own concepts and aims. The white man, in Africa, put an end to intertribal warfare and the selling of prisoners to Arab slave-traders. He helped wipe out animism and witchcraft in many areas. He helped develop Africa's agricultural and mineral resources. He has "taken Africa's raw materials and products to the hungry markets of the world — and incidentally enriched the living standard of the Africans themselves." Even so might the tale be told in China, in India, in Malaya.

But men of color (except a minority schooled in the West) do not place upon these "gains" the same value the white man does. They see their old culture shattered, and they look askance at what replaces it. They see their natural resources dug away and shipped away, and millions of their people are still impoverished. They see their protective communalism (tribal lands and goods possessed in common) replaced by an individualism and a struggle-economy that divide families and kill community solidarity. They see Africa becoming westernized and "civilized," and drawn into the white man's orbit of war, and exploitation, and "endless round of unsatisfying work" — and they are rather sure they don't want it.

Oddly enough, it is in the political field, rather than in the social and economic, that the African is most eager to change present ways, and change them quickly. Self-determination is the slogan of the day — in Africa as in other lands. The whipped-up propaganda of World War II, the peaceful revolution in India, the tightening of discrimination (as in South Africa), the spread of nationalism, the disillusionment with Europe's economy and politics, and the spread of education: all these have accelerated the clamor for independence and self-government. But colonial powers have been too slow to comprehend the trend to "grant" the inevitable.

One may argue that the people must first be "prepared" for self-government; or that the right of suffrage is not the summum bonum. One forgets that some colonial administrations have had 300 years or more to "prepare" the Africans. Nehru has answered it: "Literacy is not to be confused with intelligence." And his point seems proven in the recent balloting by millions of illiterates in India's untrammelled election.

A competent observer in Africa said the other day, "The African is capable of doing anything the white man can do, if given the same opportunity. . .There are many who think the white man is digging his own grave in what he is doing in Africa today."

Yet there is room in Africa for both white and black, if colonial governments will yield speedily and gracefully to the insistent demand for self-government, if the black man is made the partner — and not the "burden" — of the white man. Perhaps this is the lesson learned too late in Asia.

New Episcopal Area

Wichita, Kan. — A new episcopal area was set up at Lincoln, Neb., by the South Central Jurisdiction of The Methodist Church at its fourth quadrennial conference. It brings to 36 the number of episcopal areas in the nation. The conference elected as bishop of the new area Dr. H. Bascom Watts, 61, who has been Methodist district superintendent at Tulsa, Okla., since 1950.

The new area was created by splitting up the Kansas-Nebraska Area served from Topeka, Kan., by Bishop Dana Dawson, who will continue in the Kansas capital. Authority to create the new area was provided early in May by the Methodist General Conference, which met in San Francisco. The General Conference amended the Church Discipline to reduce the membership test figures for electing additional bishops in jurisdictions with far-flung areas.

The effect of this action was to permit the North Central Jurisdiction, stretching from Ohio through the Dakotas, to increase f seven to eight episcopal areas and the S Central to go from six to seven. Eigh Methodism's 12 largest churches, as wel the denomination's largest Sunday sch are located in the South Central Jurisdic it was reported by the jurisdictional cou

THE YEAR TURNS

It's none too early now to think about fall plans

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"Is Religious Imperialism Doomed?"

(Continued from Page 4)

issue out of the campaign. The Se would have to confirm the nomination, thereby take part responsibility. The H would have to appropriate the expense f for the ambassador and take part of the sponsibility.

That there would be strong opposition such an ambassadorship, or to continued istence of merely an envoy to the Vatic was a foregone conclusion, and this res ance would not fade away if an ambassa were nominated and approved by the Se but persist with the aim of reversing department from constitutional and tra tional American policy by a President w is a Protestant and a 33rd degree Mas and by Senate and House which are 70 cent Protestant.

"Pure religion and undefiled" will s vive all present onslaughts, but relig mixed with temporal-power claims, h ever widely practiced now, and for whate number of years in the future, will trimmed of such secularism eventually. H man impulses cause imperialistic gestures churches. As these impulses are restrai and overcome by a higher understanding the true role of churches, which is to m good men and women and leave them make good politics and good economics other temporal conditions, imperialistic ligion will decline and fade out totally.

Communism is not unique in oppos imperialistic religion. We deliberately so after our Revolution, and, in 1787, Constitution completely avoided the Eu pean-type of union of church and st When misgivings about the effectiveness the avoidance arose, the First Amendm declared that Congress should make no respecting an establishment of religion, prohibiting the free exercise thereof.

In other words, no union of church state by the back door or front door, also no impairment of the right of mank to worship God freely. Under this con all religions here have flourished grea Churches and government in their sepa spheres and functions could live toget harmoniously. The dreadful persecutions state churches, which our founding fat saw in Europe, has been spared us hithe Diligent guarding of our religious liber will stop reaction to the "weak and begg elements" which aforetime hindered gress and oppressed humanity.

Highlights Of Southeastern Jurisdictional Conference

NOKE, VA. — The Methodist Church's astern Jurisdictional Conference, in nnial session June 25-29, elected and ated one bishop, retired two bishops, members to general and jurisdic- boards, received reports and adopted year program.

blistering 100-degree weather hout the five-day program dampened thes but not the zeal of the 338 lay lerical delegates of nine states and They represented the church's 17 conferences and 2,465,159 members jurisdiction.

hlight of the meeting was the election Rev. Dr. John W. Branscomb, Or- Fla., to the bishopric. At 47 he be- the church's second youngest bishop. Gerald Kennedy, Portland, Ore., is ishop Branscomb was elected on the ballot, polling 267 of the 329 votes He led all the way in a spirited election saw 31 nominees on the initial ballot total of 54 receive votes during the st.

runner-up was the Rev. Dr. Walter um, Richmond, Va., district superin- nt. Bishop Branscomb's nearest chal- r, however, was the Rev. Dr. Nolan B. hon, New York City, who polled 119 on tht seventh ballot when the Flor- received 137. A member of the Vir- conference, Dr. Harmon is the ch's book editor.

tiring Bishop Paul B. Kern and senior op Arthur J. Moore were the consecrat- bishops in the Sunday ceremony at Ro- e's American Legion Auditorium.

ey were assisted by other bishops of jurisdiction, visiting Bishop Ralph A. d, formerly of China, and the chosen s who presented the bishop-elect — the Dr. Henry W. Blackburn, Clearwater, and the Rev. Dr. E. J. Pendergrass, pa, Fla.

llowing recommendations of the lay- cal committee on the episcopacy, the ference assigned Bishop Branscomb to Jacksonville, Fla., Area. He succeeds op Roy H. Short, who was transferred he Nashville, Tenn., Area to fill the post ted by Bishop Kern. Bishop Paul N. ber, who has presided over the Geneva, tzerland, Area since 1944, was assigned he Richmond, Va., Area, where he had ed as acting bishop during the illness of hop W. W. Peele, who was retired at the ference.

ishop Arthur J. Moore was returned to Atlanta, Ga., Area, and at the request of College of Bishops he was also given ervision of the Geneva Area. He said he ns to visit Europe two or three times a r to superintend Methodist work in coun- s comprising the Geneva Area. The four other bishops were returned to their same episcopal areas: Bishop Clare Purcell, Birmingham, Ala.; Bishop William T. Watkins, Louisville, Ky.; Bishop Costen J. Harrell, Charlotte, N. C., and Bishop Marvin A. Franklin, Jackson, Miss.

The College of Bishops elected Bishop Purcell president, succeeding Bishop Moore. Bishop Garber was re-elected secretary. The conference paid tribute to retiring Bishops Kern and Peele at a special recognition service. Also honored were two other retiring church officials: Dr. W. F. Quillian, executive secretary of the Jurisdictional Council, who will continue as acting president of Wesleyan College, Macon, Ga., and the Rev. Waights G. Henry, Anniston, Ala., who at the General Conference retired from the Judicial Council. The Jurisdictional Council will elect Dr. Quillian's successor later.

The Episcopal Address was given by Bishop Purcell. He emphasized the findings and recommendations of the General Conference, covered 13 fields of interest in the church, reported a net gain of 129,633 church members in the jurisdiction since 1948, an increase of 122,687 in church school membership, and a four-year total of $5,806,641 for World Service and benevolences. "Methodism is an evangel in an age of pessimism, a fellowship in a world of hate, an obsession in a world of indifference," Bishop Purcell declared.

The conference adopted an annual budget of $106,000 and set a goal of 1,000 new pastoral charges during the 1952-56 quadrennium. A resolution was adopted calling for a jurisdiction-wide United Evangelistic Mission to be led by the College of Bishops during two periods in 1953: April 17-26 and May 15-24. A committee of 50 will be named to plan the mission.

Fraternal messengers to the conference were Bishop Fred P. Corson, Philadelphia Area, president of the Council of Bishops, and Bishop Luther Stewart, Hopkinsville, Ky., who represented the Colored Methodist Episcopal Church. Bishop Corson, as president of the General Board of Education, addressed the conference on "The Christian College." Forty-two presidents of Methodist universities, colleges and secondary schools in the jurisdiction were presented at the close of his address.

Thirty chaplains from the southeast also were presented, following a report by D. Stewart Patterson, executive secretary of the Methodist Commission on Chaplains. A testimonial plaque was given to Bishop Peele in recognition of his service as chairman of the commission. The conference theme was "Sources of Strength in a Nation's Life." Special speakers were:

The Rev. Dr. Ronald V. Spivey, London, England; the Rev. Dr. George A. Buttrick, Presbyterian minister, New York City; Mrs. J. Dale Stentz, Concord, N.C.: Mrs. E. U. Robinson, Franklin, Tenn., president of the jurisdictional Woman's Society of Christian Service; the Rev. J. W. Sells, Atlanta, Ga., jurisdictional extension secretary; Dr. A. Hollis Edens, president of Duke University, Durham, N. C., and the Hon. Lewis Preston Collins, lieutenant-governor of Virginia.

Dr. Quillian reviewed the jurisdiction's advances during the last quadrennium. The 1952-56 quadrennial program was presented by Bishop Harrell, J. P. Stafford, lay leader of Cary, Miss., and the Rev. Leonard Cochran, Columbus, Ga. Reports on theological schools were given by Dean H. B. Trimble, Candler School of Theology, Emory University, and Dean James Cannon of the Duke University Divinity School.

Editors M. E. Lazenby and C. T. Howell of the *Alabama Christian Advocate* and the *Mississippi Methodist Advocate,* respectively, reviewed the work of conference news periodicals. They reported that the jurisdiction has 10 religious newspapers, more than any other jurisdiction.

Continuing improvements at the Lake Junaluska, N. C., assembly grounds, summer were recounted by Edwin L. Jones of Charlotte, N. C., president of the board of trustees. The assembly soon will be usable for winter programs, and he announced plans to erect a $50,000 building to serve as American headquarters of the World Methodist Council and as a center for Methodist historical materials. The Junaluska fund campaign has netted $543,984 in cash and pledges toward the $600,000 goal, it was reported by Luther W. Wells, director. Total receipts of $38,275 were reported toward the proposed children's building at Lake Junaluska.

Serving as secretary of the conference was the Rev. Dr. Lud Estes, Memphis, Tenn., who was elected to his fourth straight term. He is also secretary of the General Conference.

• • • • • •

"When listening, if people are really using their heads, they are not quite so ready to use their hands."

* * * *

"Spires of the Spirit,"
by Frederick Brown Harris,
Abindon-Cokesbury Press,
Nashville, Tenn.

• • • • • •

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By Faith — At San Francisco

A. Raymond Grant

BY FAITH our much beloved bishop, disregarding the advice of "Go West, young man, go West," betook himself eastward with an invitation to the General Conference Commission on Entertainment, urging their consideration of the city by the Golden Gate.

BY FAITH, the invitation was accepted and delegates came from all corners of the nations and the world, and even proper Bostonians discovered that the west coast no longer belonged to the Indians, save a small unit known as the Stanford team, but that the west gave many evidences of being cultured and civilized.

BY FAITH the General Conference Committee approached its gigantic task of preparing for the 1952 sessions, creating attractive environs and presenting programs that shall never be forgotten.

BY FAITH the Council of Bishops delivered the Episcopal address as one voice in Bishop Kern, whose two and three-fourths hours of shared aspiration, dreams and challenges, became without a doubt the high-point of the Conference.

BY FAITH the bishops occupied their place on the platform, without opportunity for participating in debate, thereby cultivating the virtues of patience, tolerance and silence, while they gathered crumbs of comfort and consolation from friendly voices in gratitude for their marvelous churchmanship, guidance and counsel.

BY FAITH the pages manned their posts, and ran errands of helpfulness, hoping, as budding geniuses in the homiletical garden, they would one day by the providence of God and the votes of their brothers, be the favored sons in their own conference delegations.

BY FAITH we journeyed oft to lengthy committee sessions and assignments in the sure and certain hope that many memorials would receive speedy interment, and the major concerns would be referred to the body of delegates for positive action.

BY FAITH we sacrificed our time on the altars of oratory, much of it by brothers who hoped the echo of their voices would be heard at the proper time in churches when balloting in the Jurisdictional Conferences began.

BY FAITH we sat and listened:

—to the booming, bombastic brother from Birmingham.

—to the sometimes aggravating agitator from New York State, who kept the paths to the "mikes" hot with semi-hourly approaches.

—to the voices of highly organized circuit riders, many of whom had fallen, both from grace and their horses.

—to "I move the previous question Bascom Watts of Oklahoma" as he sought to cut off debate.

BY FAITH, we listened, longed for quieter places, loved in spite of disagreement.

BY FAITH we legislated and moved out in new directions with confidence in the democratic processes and the guiding hand of God.

AND WHAT MORE SHALL I SAY? For time would fail me to tell of the pride we had in our bishop and the influence of the Conference delegation: Marvin, the two Johns, Charles and Dillon, Frank and Eleanor, Bob and Lloyd, Cliff and George, who through hours of heated debate dodged the arrows of emphatic orators, in controversial moments were most eloquent, and who in voting for the previous question stopped the mouths of lions.

BY FAITH we approached the last day, confident that major matters would be presented and the calendar cleared.

BY FAITH in the closing moments we watched that grand old man of the episcopacy, Bishop Welch, as with steady step he approached the lectern and with clear voice made adequate summary of the Conference, and then with outstretched arms this, God's gentleman of ninety-three years, seemed to reach out and almost touch the gates of the Father's House as they s open to receive him while he saluted eternal dawn with "the best of all, G with us."

Elects Dr. H. Bascom Watts a Bishop

The Methodist Church's South Ce Jurisdictional Conference, meeting in W ita, Kansas, June 27-30, created a new ep pal area, elected and consecrated Dr. H. com Watts to the episcopacy, selected resentatives to general and jurisdicti boards, and outlined its program for the quadrennium.

Acting upon revised legislation adopte the 1952 General Conference held rece in San Francisco, the jurisdiction vote divide the Kansas-Nebraska Area in thus creating a seventh episcopal area in territory. Bishop Watts was assigned to newly-created Nebraska Area, with reside at Lincoln. Bishop Dana Dawson, con ence host, was reassigned to Topeka, K sas, with responsibility for only the s of Kansas. For the past quadrennium had supervised the two-state area.

All other bishops were reassigned, w minor changes in names of the areas, as lows: Arkansas-Louisiana Area — Bis Paul E. Martin, Little Rock, Arkansas, Lo iana Annual Conferences; Dallas-Ft. W Area — Bishop William C. Martin, Cen Texas, North Texas, Northwest Te Houston-San Antonio Area — Bishop Frank Smith, Southwest Texas, Texas, Grande; Kansas Area — Bishop Dana D son, Kansas, Central Kansas; Miss Area — Bishop Ivan Lee Holt, St. L Missouri, Southwest Missouri; Nebr Area — Bishop H. Bascom Watts, Linc Nebraska; Oklahoma-New Mexico Area Bishop W. Angie Smith, East Oklaho West Oklahoma, New Mexico, Indian sion. Visitation responsibility Latin Ame

Bishop Watts' election came on the enth ballot when he received 173 of the votes cast, with 170 necessary for elec He had gained steadily in the balloting f the first and had let the field of candid from the fifth ballot on.

A native of Yellville, Arkansas, the year-old bishop was chairman of the j dictional council and had been Tulsa, O district superintendent for the past two y Prior to that, he had served for 11 year pastor of Boston Avenue Church in T Earlier pastorates were at University Chu Austin, and Laurel Heights Church, Antonio, both in Texas, and First Chu Little Rock, Ark.

Bishop Watts received the A. B. de from Southwestern University in 1913 the D. D. degree in 1932. He was awa the bachelor of divinity degree from So ern Methodist University in 1918. He se on the board of trustees of S.M.U.

Area Calendar

n and New York Areas)

3-19 — First camp session, Camp rsgate, North Scituate, R.I.

)-26 — Second camp session, Camp rsgate.

0-27 — Centennial camp meeting, ing Camp Grounds, Sterling Junction, .

1-25 — Maine Conference Pastors' ol, Lake Narrows, Winthrop, Me.

7-August 2 — Third camp session, p Aldersgate.

7-August 3 — Summer assembly and stian service institute, Willimantic, n.

27-August 3 — Jacksonville (Me.) p meeting.

t 1 — Board of Evangelism of The hodist Church meeting at 740 Rush et, Chicago.

t 8-10 — Woman's Society weekend, p Aldersgate.

st 10-17 — Young adult retreat, Camp ersgate.

st 15-29 — Third World Conference Faith and Order, Lund, Sweden.

1-5 — Boston Area Pastors' Assembly, neva Point Camp, Lake Winnipesaukee, w Hampshire.

mber 12-13 — Church school worker's ference, Camp Aldersgate.

mber 20 — Annual laymen's rally, mp Aldersgate.

mo From Bishop Lord

Pastor:

you attended the Boston Area Pastors' mbly at Geneva Point Camp, Winnikee, N. H., last year, you need no l from me to encourage attendance this year. If you did not find it pos- to be present, you have heard many s over what you missed.

ore than a third of our pastors were tered last year, and we hope to exceed number this year.

ill you plan now to set aside these prec- days, September 1-5, for spiritual rest refreshment.

Sincerely yours,
(Signed)
John Wesley Lord

Registrations must be made with the . Charles W. Frye, 19 Fort Hill, Fort field, Maine.

'High Pressure' Liquor Advertising

Birmingham, Ala. — The Birmingham Methodist ministers association adopted a resolution calling on Governor Gordon Persons to ban "high pressure" liquor advertising on billboards and in newspapers, radio and television programs.

Commending the governor for his current campaign to reduce traffic accidents, the resolution cited figures from the national safety council to prove that a great number of traffic accidents are caused by drinking drivers or pedestrians.

Quaker Camp In Israel

Jerusalem — The American Society of Friends (Quakers) has announced that a work camp for volunteers will be opened under its auspices in Israel this summer. The camp season will run from August 1st until September 15th.

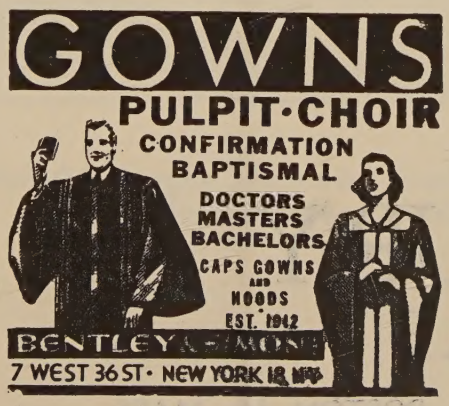
Similar camps exist in twenty-one countries and are intended to foster international peace by creating personal contracts between persons coming from different countries through co-operative efforts involving the use of manual labor.

Marines Honor Chaplain

Washington, D.C. — In a rare instance of inter-service recognition, an Army chaplain has received a citation from the commanding general of a Marine division for service above and beyond the call of duty.

Chaplain (Captain) William H. Weitzel of Shamokin, Pa. (Protestant Episcopal) received the Marine commendation ribbon with Combat "V" from Major General J. T. Selden of the First Marine Division in Korea.

The citation stated that the chaplain, while serving fulltime with an Army ordnance unit, volunteered to fill chaplaincy needs with the Marines on the front lines, necessitating frequent trips of as much as 50 miles over dangerous roads in foul weather.



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1952

SUMMER PROGRAM
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Mrs. Della Hart Macomber,
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SUNDAY VESPERS
Four o'clock

July 6 — The Rev. C. Richard Shanor
July 13 — The Rev. Richard B. Skobe
July 20 — The Rev. Guy Wayne, D.D.
July 27 — The Rev. L. K. Lord, Th.D.
August 3 — The Rev. William J. Ogle
August 10 — The Rev. Willis P. Miller
August 17 — The Rev. Harry B. Hill

NINETY-FOURTH
CAMP MEETING AND ASSEMBLY

Presiding
The Rev. Archiver J. Strait

Song Leader
The Rev. Robert W. Meikle

SUNDAY, AUGUST 24
The Rev. Archiver J. Strait
10:30 a. m.
The Rev. John Snook, Jr.
4:00 p. m.
The Rev. John Snook, Jr.
7:00 p. m.

PREACHING MISSION
by
The Rev. James E. Doty
Monday through Friday Evenings
7:30 p. m.

WOMEN'S DAY
Thursday, August 28 — 10:00 a. m.
[Program to be announced]

SUNDAY, AUGUST 31
The Rev. Daniel H. Hawver, D.D.
10:30 a. m.
The Rev. Bernard C. Clausen, D.D.
4:00 p. m.
The Rev. Bernard C. Clausen, D.D.
7:00 p. m.

Restaurant on the Camp Ground will be open for meals at reasonable prices during Camp Meeting Week.

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New York
JUL 18 1952

Vacation Time Is The Time To Relax With A Good Book. Consider Packing A Book With Your Fishing Tackle.

Here Are A Few Suggestions:

Are you a Protestant? It is safe to assume that most of the readers of this paper will answer affirmatively to this question. Now for a few more questions.

Do the Protestant denominations have more in common than not in common with each other? (Refer to No. 3)

How many different denominations are there in the U. S. today? (Refer to No. 2)

Is there a church which has successfully embraced a variety of divergent denominations? (Refer to No. 5)

"Why was the first day of the week chosen for the Protestant day of worship?" asked 9 year old Mary Ann. (Refer to No. 4)

How closely has the religious development of the United States paralleled our political development? (Refer to No. 1)

1. **"Protestant Panorama"** **$4.00**
   Clarence Hall and Desider Holisher — Farrar, Straus and Young

2. **"Handbook of Denominations"** **$2.75**
   Frank Mead — Abingdon Cokesbury

3. **"Protestant Manifesto"** **$2.75**
   Winifred Garrison — Abingdon Cokesbury

4. **"I Will Build My Church"** **$2.50**
   Amy Morris Lillie — Westminster
   (Ages 9-12)

5. **"That All May Be One"** **$1.50**
   James E. Newbigin — Association

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